













THE
PREDICTIONS OF THE PROPHETS,
WHICH
HAVE BEEN MOST WONDERFULLY FULFILLED
SINCE
THE COMMENCEMENT OF THE CHRISTIAN ERA,
AND *Bible*
ESPECIALLY THOSE PREDICTIONS CONCERNING
THE UNITED STATES OF AMERICA.

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BY REV. P. E. ROYSE,
AUTHOR OF "THE VOICE OF THE PROPHETS."

"They have Moses and the prophets. Let them hear them."—ABRAHAM.

"Despise not prophecyings; prove all things; hold fast that which is good."—ST. PAUL.

"Blessed is he that keepeth the sayings of the prophecy of this Book."—CHRIST.

CINCINNATI:
PUBLISHED FOR THE AUTHOR.
1864.

BS2827
R6

In the Clerk's office of the District Court of the United States for the Southern District of Ohio.

HLR 22 Mar 42

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PREFACE.

Dedication.

TO THE PRESIDENT AND CABINET,
TO THE MEMBERS OF CONGRESS,
TO THE ARMY AND THE NAVY,
TO ALL THE GOVERNORS,
TO ALL THE LEGISLATORS,
TO ALL THE OFFICERS OF STATE,
TO EVERY LOYAL MAN AND WOMAN
IN
The United States of America.

THIS BOOK IS CHEERFULLY DEDICATED.

THE AUTHOR.

Publication

TO THE PRESIDENT AND CABINET,
TO THE MEMBERS OF CONGRESS,
TO THE ARMY AND THE NAVY,
TO ALL THE GOVERNORS,

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The United States of America.

THIS BOOK IS GENEROUSLY DONATED.

THE AUTHOR.

P R E F A C E .

ARE you desirous to know, kind reader, what you may expect from this book, that you have not met with, and will not meet with, in other works on Prophecy?

I. It will be shown that the fourth Beast or government foretold by Daniel was the *Pagan Roman Empire*, and that the Beast seen by St. John the Divine, arise out of the sea, was the *Papal Roman Government*; and although they both had seven heads and ten horns, they were two distinct Beasts or governments, and each held its supremacy over the nations 1260 years, the period foretold by the Prophets.

II. That the *seven ages* of the Church, or Christian Dispensation, are foretold under the beautiful allegory of the Seven Churches in Asia, and that each age was or will be 420 years.

III. That there were to be but four notable Beasts or governments, in which all others would be included, after the giving of this Revelation; and that they did gain the supremacy over each other at the predicted time.

IV. That the United States of America is the fourth Beast, or Flying Eagle, seen in the Vision by St. John on the Isle of Patmos; the United States of America is also represented under the allegory of the two-horned Beast which St. John saw coming up out of the earth; then the Image to the Beast, the "Southern Confederacy," is foretold, and its destiny—the wars in this country, as well as the wars of other nations are foretold—the war we are now in—the year it was to begin—when the main fighting of the war will be over, and when the troubles in which we are involved will finally end.

V. That gunpowder and firearms are foretold—that the application of steam is foretold, both upon sea and land—and also the art of Printing. The application of Electricity is foretold, and one of the most noticeable purposes for which it would be used in all the annals of time.

PREFACE.

VI. That the Woman, the emblem of the true Church, the Bride, goes into the wilderness *twice*, instead of *once*, as has been heretofore taught by other authors, and therefore they have been looking long ago for the end of this dispensation, and the second Advent and Millennium! That the holy city was trodden down, and the two witnesses killed, during the woman's first sojourn in the wilderness. And what is meant by the locusts coming up from the Bottomless Pit—the four Angels loosed in the great River Euphrates—the woman clothed with the sun—the Angel standing in the sun. That the woman was in the wilderness the first time, precisely the number of years foretold by the prophet, and so it will be as to her second sojourn—1260 years each time.

VII. That the opening of the seven seals did occupy 420 years—60 years to each seal. That the sounding of the Seven Trumpets then followed in regular Chronological order, and required 1260 years—or 180 years to each trumpet. Then follows the pouring out of the Seven Vials, occupying 1260 years more—equal to 180 years for each vial. What I notice as being most *remarkable*, is the fact, that about the 7000th year of the world, and the 3000th year of the Christian Era, is the grand period of events. That the seventh age of the Church will end A. D., 2940. That the woman's second sojourn in the wilderness ends A. D., 2940. That the Seventh Vial period ends A. D., 2940.. That the two-horned Beast, or United States of America, will have completed its number of years by A. D., 2940. Then the 2300 days of the prophet Daniel will end in the same year, A. D., 2940. Then cometh the end at an unknown hour, the second Advent of the Son of Man in the clouds of Heaven; the Cleansing of the Sanctuary from all errors in doctrine, corruptions in practice, and unrighteousness in government; the first Resurrection, and the long-desired Millennium, when Messiah shall reign king alone over all the nations of the Earth.

THE AUTHOR.

INTRODUCTION.

THAT wonderful Image seen in the Vision of the King of Babylon, which so troubled him when asleep, and occasioned him so much solicitude when awake, denoted four of the great empires, or kingdoms of the world. Daniel, the prophet of Jehovah, was chosen from among the wise men of the kingdom of Babylon, to interpret the King's Vision. In the interpretation (see Dan. chap. ii:), we are told the wise men, the astrologers, the magicians and the soothsayers, could not reveal unto the king his vision and the interpretation thereof. But there is a God in heaven, said Daniel, that revealeth secrets, and maketh known to mankind what shall be in the latter days.

“And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed; and *the kingdom* shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the

king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

The different parts of the Image, represented different empires, according to the interpretation. The head of Gold, represented the Babylonian empire. The breast and arms of Silver, the Medo-Persian empire. The belly and thighs of Brass, the Grecian empire, under Alexander the Great. The legs and feet of Iron, the Pagan Roman empire. And the ten toes of mingled iron and clay, the Papal Roman empire, after the whole system of Pagan Roman jurisprudence had been remodeled by Pope Justinian, A. D., 540.

The last feature in the Image, is designed to denote the same thing as the ten horns of the Beast of the Apocalypse, seen in the Vision of St. John coming up out of the sea. As iron is able to bruise and break in pieces all other materials; so the old Roman empire bruised and broke all other kingdoms and dictated laws to the world, for a time, times and a half time.

As the Beast with iron teeth, rent to pieces all that came in his way, as a lion among the lambs of a flock, so the Pagan Roman empire smote the Shepherd of Israel, and scattered and devoured the humble followers of the meek and lowly Jesus in the early ages of Christianity.

We have here a prophetic description of the kingdom of Christ, as the fifth great empire that should

arise after the date of this prophecy ; but unlike all the others which had arose, flourished, and previously passed away, it should stand forever. It is represented under the similitude of a Stone cut out of the mountain without hands—that is, without the wisdom and power of man—but by the Spirit of the Lord. Therefore, the first heralds of this kingdom were required to tarry at Jerusalem, until they were endued with power from on high, by the baptism of the Holy Spirit.

The Prophet was permitted to see the Stone roll onward by superhuman power, smiting the feet of the Image, and shattering it to atoms, and yet passing on without impediment, and finally becoming a great mountain or kingdom, and filling the whole world.

In the history of the Church, we have seen the counterpart of the emblem, that Christianity had a small beginning, and was evidently sustained by an unseen power, and that thus the prophecy of Daniel has been wonderfully fulfilled. Mankind were astonished at the supernatural events which transpired, when Messiah made his humble advent in the manger of Bethlehem. Little did the kings in their rage, and people in their vain imaginations, when they set themselves against the Lord and against his Anointed, expect him to set up a kingdom, that should break in pieces all others, and itself alone be eternal.

Let us behold him in his humiliation ! He was

born of a poor Virgin, and accouched in a manger, for want of room among the rich men, in the beautiful village Bethlehem. He became poor for our sake, and led a life of poverty, persecution and sorrow, and yet a life of laborious usefulness, from the manger to Mount Moriah. He died one of the most painful and ignominious of deaths on the Roman cross, but arose triumphantly from the dead, on the predicted morning of the third day. He then commissioned his Apostles, the former fishermen of Galilee, to go into all the world, and preach the laws of his kingdom to every creature. He then ascended on high, and sent down the Holy Spirit, the promised Comforter, to give efficiency to the Gospel, to prove its divinity, and convince, pardon and save the apostate children of men.

The Disciples and Apostles on the day of Pentecost, the day of the first fruits of the Spirit, which had been typified for ages by the first fruits of their fields, did begin, persevered and prospered in their work of faith and labor of love by the power of the Holy Spirit. And thus it was the Stone, rolling forth from Mount Zion, smote the feet and legs of the Image, and is still rolling on, and shall crush and break in pieces the Image, and grind it to powder, and scatter it to the four winds of heaven. And still the little Stone shall roll on and increase until it become a great mountain, and fill the whole earth forever.

It will be our object, in this little volume, to notice the certainty of the fulfillment of the predictions of the Prophets, the glory of Messiah's kingdom, and the probable time when it shall be fully established in the world.

The certainty of the fulfillment of this prophecy is founded on the promise made by the Father to the Son: "I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring forth the prisoners from the prison, and them that sit in darkness out of the prison-house."

Here is another promise to the same purpose, that Messiah should have universal dominion, as the reward of his sufferings: "Thus saith the Lord, it is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and restore the preserved in Israel. I will also give thee for a light of the Gentiles, that thou mayest be my salvation to the ends of the earth."

Again, another promise to the same purpose is contained in the Second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But he has asked for these; therefore all nations shall come and worship before him, when he shall reign king alone over all the earth.

The second consideration on which we found the

certainty of Messiah's universal dominion is, his undoubted qualification to accomplish the work which the Father has given him to do. In regard to the perfection of his attributes, and his adorable qualifications, his own testimony is confirmed by the highest authority in the universe.

No one knoweth the Father in all the perfection of his nature, all the wisdom of his counsels, and all the immutability of his purposes, but the Son; and no one knoweth the Son but the Father, as they alone are of the same essence and exhibit the same attributes. The Messiah is God manifest in the flesh; the express image of his person, and the brightness of the Father's glory.

None but a divine personage could give, and none but a divine personage could receive, such a privilege as above promised. None but God manifest in the flesh could be competent to the eternal redemption and salvation of countless millions of the human race. But the many titles of the Messiah, which are contained in the Scriptures of Truth, evince his qualifications for the subjugation of all things to himself, and the final salvation of the world. He is not only able to overthrow whatsoever is wrong, and set up his glorious kingdom, but to establish and maintain it forever, for it shall never be destroyed; but it shall break in pieces and destroy all other kingdoms; and thus the *kingdoms* of this world shall become the KINGDOM of Messiah.

In the predictions of the prophets, your attention is invited to the universal glory of Messiah's kingdom, which includes the victory obtained over all other kingdoms, the blessings bestowed, and their everlasting duration. The prophet saw the stone cut out of the mountain, without hands, rolling down the mountain side, instinct with the power of God, rushing and bounding toward the great image, smiting and breaking its feet of iron and clay; and the stone, increasing in size and velocity, is still seen rolling onward, bounding and rebounding, till it grinds the fallen image to powder, and scatters it as the dust of the summer threshing-floor to the four winds of heaven. The prophet beholds it become a living stone—disallowed, indeed, of men, but truly approved of God, and endued with the power of perpetual motion, rolling onward and crushing whatever opposes its progress, and growing to such a magnitude that it finally fills the whole earth; and thus the kingdoms of this world become the kingdom of Messiah.

This is the salt carried forth by the fishermen of Galilee, seasoning the nations to save from utter ruin! the little leaven from Jerusalem, hid in the Gospel meal, spreading through the whole world, to elevate every human creature! the living waters from the fountains of the eternal Lebanon, to purify and give everlasting life to a perishing world! This is the victorious dominion of Messiah, from Jerusa-

lem to Japan, in the East; from Mount Zion to America, in the West. From sea to sea, and from pole to pole, the Gospel is being preached to every nation, tribe, and family of man, according to the great commission, "Go ye into all the world, and preach my Gospel to every creature."

In the predictions of the prophets we are called to consider the blessings bestowed by the establishment of the Redeemer's kingdom.

Indisputable testimony hath established the fact that Christ hath ascended on high, "and received gifts for men; yea, for the rebellious also;" good and perfect gifts for the righteous, and gifts of power for the destruction of all impenitent rebels, that God may dwell among them that are obedient to the laws of his kingdom. All power is given unto him in heaven and in earth, and with him are treasured up all the stores of wisdom and knowledge, so that he can save his friends to the utmost, or destroy his enemies suddenly and forever without remedy.

The Gospel Salvation shall be as the waters of a mighty ocean, spreading over the whole earth—not as the Deluge to drown, not to be frozen by wintry frost, nor evaporated by summer heat; but there shall be a fullness of its blessings from land to land, from shore to shore, from the rising of the sun to the going down of the same. The African, the Australian, the Chinese, and the American Indian, shall be as thoroughly instructed in divine things as the

Anglo-Saxon; and the Anglo-Saxon shall then be seven times more intelligent than now. And this shall not be a mere superficial knowledge, but it will be truly experimental and practical. It shall be a faith unfeigned, of the operation of God, working by love and purifying the heart. The light and influence of the Gospel shall then be as the sun shining in his strength. In that day there shall be only one Lord, and his name one, for he shall be king alone over all the earth.

Among the blessings of the Millennial age—and such an age will come in his own times—when Messiah shall reign the only potentate over all the earth, there shall be universal righteousness, peace, joy and prosperity in all lands. Nation shall no more lift up sword against nation, neither shall they learn war any more, for Messiah's kingdom shall not be maintained by the arts and power of war. The contents of the arsenal shall be sent to the foundry, and the armory shall be emptied at the blacksmith's shop, and the weapons of war shall be turned into the peaceful implements of agriculture.

The climate and seasons shall be more genial, and earth, air and water, purified by fire, shall every where be more salubrious, and the days of those years shall be as the days of heaven upon earth. Behold the prophetic emblems of that age of profound and universal peace! See the wolf dwelling in peace with the lamb! the leopard lying down

quietly with the kid! the cow and the bear feeding friendly together in the same field! See the infant leading the lion by the mane, and playing with the asp and the adder, and none of these ferocious or dangerous creatures are disposed to hurt or destroy! Behold two virgins, heavenly twins, Holiness and Happiness, more beautiful than Sarah and Esther; more united than David and Jonathan; more inseparable than Ruth and Naomi; hand in hand, joyfully walking on over the world, singing with heavenly melody, the song once sung by angels at Bethlehem: Glory to God in the highest; on earth peace and good-will to men!

The crowning glory of Messiah's kingdom, to which the prophets would call our attention, is its duration. "It shall not be destroyed, nor left to other people." However numerous and mighty the enemies of this kingdom, they can not overthrow it; therefore it shall stand forever. Where now are the once illustrious empires of Assyria, Egypt, Babylon, Persia, Greece and Pagan Rome? Where are the Pharaohs, the Ptolomies and the Cæsars? Where are the regal descendants of the once proud houses of York and Lancaster, of Bourbon and Hapsburg? These have all been disrobed of their glory, and their kingdoms have been destroyed. But the King of Zion, the Prince of the Kings of the Earth, liveth through all time, and is himself the Father of Eternity, the Alpha and Omega, the beginning and the

ending, the first and the last. His kingdom is an everlasting kingdom, and of his DOMINION there shall be no end!

When shall these things be? This question was asked ages ago, and only indirectly answered. We shall attempt, in this small volume, to show by the testimony of two witnesses, at least, that of Daniel and John of Patmos—that all the great vicissitudes and changes in kingdoms and empires, Church and State, have been set forth in the predictions of the Prophets, under mystical and allegorical emblems, which we shall endeavor to explain and apply, to show the reader that we are not left in utter uncertainty about the time of the end of the present dispensation and the commencement of the Millennium or Kingdom of Righteousness. The language of the inspired writers, viewed in connection with the signs of the times, has led many in past ages, as well as at the present time, to the conclusion that it is nigh at hand, even at the door. Our blessed Lord Jesus Christ said, while personally present with his disciples on earth, that “of that day and hour knoweth no man,” but he did not say he never would reveal it; but on the contrary, he said, “I have many things to say to you, but I will speak with you hereafter,” and this he did in that notable Book, “*The Revelation of Jesus Christ*,” in which the Church is represented under the allegory of the seven churches in Asia, and the whole period of time from his first

to his second Advent is divided into twenty-one periods; seven seal periods, seven trumpet periods, and seven vial periods. Many learned divines have been, and still are, of the opinion, that Popery and Mohammedanism, the Antechrists of the East, and the West, must fall about A. D., 1866, and then the Millennium will begin!

However different writers on the Prophecies differ in their opinions as to the fulfillment of these predictions, all these speculations have proved uncertain, though not unprofitable, as they have led to a more critical reading of the Holy Scriptures, which are able to make us wise unto salvation.

What matters it, if our watches do not exactly agree, as to the hour of the night? We all know that the night is far spent, the day is at hand, and the magnitude and importance of our duty require prompt and earnest attention and action. But we have a more sure word of prophecy, as to its fullness and clearness, than was given to the patriarchs. I believe God foreknows all events, and in the Revelation of Jesus Christ, has foretold all the great revolutions, and especially the setting up the Millennial Kingdom on Earth.

But where shall we begin our calculations? The seven-headed and ten-horned Beast or government, seen by Daniel, coming up out of the sea, the fourth great empire after the date of his prophecy, was the Pagan Roman empire, and was to hold the

supremacy among the governments of Earth, for a time, times and a half time, or one thousand two hundred and three score days, or 1260 common years. If this be a correct interpretation of the prophecy of Daniel, history must show that from the founding of Rome by Remus and Romulus, that the empire did not undergo any material change, and maintained the supremacy among the nations, for the period predicted by Daniel. But history does show that the Pagan Roman empire stretched out its scepter of power over the nations for more than a thousand years, and reigned mistress of the world, from 740 B. C., to 520 A. D. Therefore, as the coincidence between prophecy and history is so exact, we conclude the fulfillment complete.

Now, to keep up the predictions of prophecy, with the future chain of events, we need a further revelation than that given to Daniel. This deficiency, however, is fully supplied by the prophetic visions of St. John upon the Isle of Patmos; while he stood upon the sands of Ægean Sea, he saw a beast rise up out of the sea, having seven heads and ten horns; a beast or government precisely like the one seen by Daniel, except that on its heads it had the names of blasphemy, or its heads, its rulers in the government assumed blasphemous titles, prerogatives and power. This Beast or government seen by St. John, was the Papal Roman government, to which Daniel's Beast, with seven heads and ten horns, gave his military

power and his seat of government, Rome, and his great legal authority. If this interpretation be correct, history must show that the Papal power did assume the supremacy among the nations, and took the place of the Pagan Roman government between the years A. D., 520 and 540, and held the same for a thousand two hundred and three score days, or 1260 common years. But history does positively show, that the whole system of Pagan Roman jurisprudence was remodeled by Pope Justinian, aided by the most learned jurists of the Roman empire, and that this event occurred about the year A. D., 523, and from that time the Papal power was supreme among the nations, and power was given unto him to continue to hold the supremacy forty-two months, according to the prediction by St. John, which forty-two months are 1260 years, which brings us down the course of time to A. D., 1783. Therefore, as the coincidence of prophecy and history is exact, we hold that the fulfillment is complete.

St. John saw another Beast or government coming up out of the Earth, which is the last Beast or government foretold by the prophets. Now, as the American government has all the characteristic qualities of this Beast, and as it is the only government on earth that came into existence in the year 1783, or the year in which we should expect the two-horned Beast to come up out of the earth, therefore, we justly conclude that the United States of America

is as certainly foretold, and under the same similitude, as any of the great governments of time. Therefore, we conclude as the two-horned Beast is to exercise all the power of the first Beast before him, he must have the *time* to do it in, and hence we conclude, that the American government will hold the supremacy over all other governments, for more than a thousand years yet to come, and that the Millennium will not commence within the limits of a thousand years; nor will it be set up until the second Advent, and under the personal dominion of the Messiah. "Wherefore, we receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire" to everything that may oppose the progress and establishment of this kingdom.

This little volume is but an abridgment of a large work by the author, containing about 500 royal octavo pages, which has been more than twenty years in preparation. The large volume is entitled, "The Voice of the Prophets," and may be ordered at any time by addressing the author, at Cincinnati, Ohio; and will be sent to order, anywhere, by express, on the receipt of three dollars, bound in sheep. Many of the predictions of the prophets, which have been fulfilled since the commencement of the Christian era can only be hinted at in this small volume; and yet they are fully explained in the large work.

One special object in abridging “The Voice of the Prophets,” was to bring the facts and truths contained therein before our loyal and gallant soldiers, in a convenient and portable form, that they may see that this government is ordained and appointed of God, and that they are doing God service by overthrowing its enemies.

Whether we consider the limits or the latitude of the present little volume, for the sake of *order*, we shall only take for our guide, the predictions of one of the prophets, that of “St. John the Divine.” Whatever predictions may be contained in the other prophets, must be merely referred to, as the limits of the present work, for the object contemplated, will not admit of quotations.

The Revelation of Jesus Christ by St. John, according to the interpretation given in this work, presents to the mind of the reader as in a grand panorama, all the great characters, actions and events of time, from the first to the second Advent of the Lord Jesus Christ. Whosoever, therefore, shall teach, that other great events will occur, which are not foretold in this Revelation, is a false prophet; therefore, “if any man shall add unto these things, God shall add unto him the plagues that are written in this book.” On the other hand, if any man shall teach that the great events foretold in the prophecy of this book, will not be fulfilled, he is a false teacher; and, therefore, “if any man shall take away

from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book." We shall be compelled, for the sake of brevity to give merely an epitome of the Apocalypse, and such predictions of the Prophets as may appear directly to our present purpose. "Blessed is he that *readeth* and they that *hear* the *words* of *this prophecy*, and *keep* those things which are *written* therein."

THE AUTHOR.

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PREDICTIONS OF THE PROPHETS.

AN EPITOME OF THE APOCALYPSE

OR

THE REVELATION OF JESUS CHRIST.

CHAPTER I.

OF all the predictions of the prophets, which have been made know to mankind, none are so important as the words of the prophecy of this book. God, at sundry times, and in divers manners made known his will to man in former ages by the prophets; but in the last times, or gospel dispensation, he has spou- unto us by his Son. In the Evangelists, the doctrines and duties of Christianity are set forth, as the law of the Church of the living God. In the Acts of the Apostles, this law is magnified and made honorable as exemplified in the faith and practice of Christians for the time of one generation. In the Epistles to the Churches, and to individual Christians, the doctrines and duties required by the Gospel Statutes, are fully eliminated and unfolded, and the whole

Christian system completely developed in all its requirements as to the past and present. However, one thing more was wanting, to complete the plan of salvation, and that deficiency was supplied by this Revelation, to encourage the hopes, to increase the faith, and perfect the love of his people. It is true that all Scripture is given by Revelation from God! But in regard to this book, as in all things else, that Christ may have the pre-eminence, it is called "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."

This Book is entitled the Revelation of Jesus Christ, which signifies, not merely a Revelation from him, but a Revelation of his Divine Character of Prophet, Priest, and King.

In the first part of this book, his character as the high Priest of our profession is fully declared as having atoned for us by his own blood. Then his Prophetic character is fully established, as no other being in the universe could open the seven seals of the Book of Futurity, and declare the order of events for all time to come! Finally, his regal character is delineated in the last part of the Book, with all the majesty, grandeur and glory of God. The metropolis of his everlasting kingdom is grand beyond human conception. Its walls of most precious stones—its streets paved with pure gold—its gates of pearl—his sentinels at the gates are Angels—its citizens innu-

merable—their supplies and consolations abundant and eternal, from the tree of life and river of life in the midst of the paradise of God.

This Book consists of Seven Parts and Seven Periods, which we shall notice in their regular Chronological order.

The whole period of Time through which these Prophecies extend, comprises at least 4000 years—from the Incarnation of Jesus Christ to the end of the present Dispensation, and the consummation of all things pertaining to his Mediatorial Kingdom, and the creation of the New Heavens and New Earth.

This grand period of years is divided into Seven Periods. Two of these periods, the 3d and 4th, are each 1260 years; or, the two together are 2520 years; and both the 3d and 4th periods are subdivided into *seven* shorter periods—each of 180 years; which is a *half Time*. Therefore, in 1260 years there are Seven Half Times, or seven times 180 years—equal to 1260 years. Or, if we add the time of the 3d and 4th periods together, we have 2520 years, equal to seven whole Times, or seven Periods of 360 years each, called TIMES, in prophetic language. *A Time is a year of years.*

In Geometry, 360 degrees make a complete circle. So in Prophecy, 360 years make a complete circle of years. Therefore, a year of years, or a prophetic

Time, is 360 years. A Day also, stands for a year, and 30 days stand for a Month, or 30 years, in prophetic chronology; and therefore 42 months equal seven half Times, or 1260 years.

It is a self-evident proposition, that every *action* requires *time*, in which it may be accomplished. Therefore, we justly conclude that it required *time* to open the seven prophetic seals; to sound the seven prophetic trumpets, and pour out the contents of the seven prophetic vials. Hence, I have ascertained to my satisfaction, by the fulfillment of the predictions pertaining to these respective events, that the *time* occupied in *opening* each *seal* was 60 years, and therefore the whole period of time for opening the Seven Seals equals 420 years.

Then the time occupied in *sounding* each *trumpet*, was 180 years, and therefore the whole period of time in sounding the Seven Trumpets equals 1260 years.

Again, the time occupied by *pouring* each *vial*, was, or will be, 180 years; and therefore, the whole period of *time* will be equal to 1260 years. On this principle of interpretation, I have shown the most conclusive coincidence between prophecy and history down to our times and country, in regard to the fulfillment of the prophecies, as the reader may learn by perusing this little volume.

PART FIRST, PERIOD FIRST—FROM A. D., 1 TO 120.

These relate to things that were, or to the state of the Church in the Apostolic age.

This Part and Period include two shorter periods, which, for the sake of distinction, and also because we consider them real, we shall call them *Seal Periods*; it was during this period that the 1st and 2d Seals were opened. The opening of the First Seal begins with the Advent of Jesus Christ, and occupied 60 years. The Second Seal occupied 60 years, and begins where the first seal ends; or, with the bloody persecutions.

The opening of the First Seal indicates the *time* of the triumph of Christianity under the symbol of the WHITE HORSE. The opening of the Second Seal indicates the *time* of the bloody persecutions which began under Nero, and is symbolized by the RED HORSE, the emblem of *Wickedness, War, and Bloodshed—by destructive and cruel persecutions.*

[To shew unto his servants things which must shortly come to pass]—Here the object of this Revelation is also briefly stated in these words. His servants are those who fear God and keep his commandments; also called the wise; the children of wisdom, wise virgins, not merely possessing the wisdom of this world, but the wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated; full of mercy and good fruits; without

partiality and without dissimulation. Hence the servants of God are blessed with the Spirit of heavenly wisdom and purity, and are therefore called by Christ wise virgins. Behold the Bridegroom cometh! Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

[And he sent, and signified it by his angel]—All good angels, as well as good men, are the servants of God, ready to do his will: yet there are some angels as well as men who are more eminently his. In all probability this angel is Gabriel; an archangel who appeared to the prophet Daniel, to unfold the future history of the Church and the world: and again he appeared to Zacharias, in the Temple at Jerusalem, at the time that the promise was made to him, of the birth of his son John: and again he appeared to the Blessed Virgin Mary, about six months after his appearance in the Temple, to announce to her the incarnation of Jesus Christ, the most important event which ever interested the human race.

[Unto his servant John]—Who this was, some say is not now possible to determine: nor say they is it of any vital importance to the Church, or the world, that we should know. As well might men doubt who wrote the Pentateuch, or the prophesy of Isaiah, or the book of Daniel. All tradition and history agree, as by common consent, that St. John the Evangelist, son of Zebedee, and author of the apostolic epistles

of The New Testament, which bear his name, is also author of this Revelation.

[V. 2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all the things that he saw]—John recorded in a book, or on parchment, which was likely providentially provided for the purpose of preserving authentic or correct evidence of the things which he saw Christ perform while here in the world, and the doctrines which he heard him teach; and in reference to which John remarks in his Gospel, “This is the discipline which testifieth these things, and wrote these things, and many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.” And in the first epistle of John, we have this testimony on the same subject: “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. . Amen.”

Now in the Gospel of St. John we are not expressly told that he wrote it; but are left to infer from indirect and collateral evidence, if we depend upon the book itself, that he is the author. However, the tradition of the Church, and the united voice of history,

give St. John the credit of writing the Gospel, and the apostolic epistles which bear his name. But the testimony that the apostle and evangelist wrote this book is not merely a matter of inference. The proof is direct and positive, both from ecclesiastical and profane authors, as well as from internal and collateral evidence. In the mouth of two or three witnesses every controversy may be settled.

“Justin Martyr, who lived and wrote about forty years after John wrote the Revelation, was acquainted with this book, and testifies that it was written by the apostle John: for in his dialogue with Trypho, he expressly says: ‘A man from among us, by name John, one of the apostles of Christ, in the Revelation made to him, has prophesied that the believers in our Christ shall live a thousand years in Jerusalem, and after that shall be the general, and, in a word, the eternal resurrection and judgment of all together:’ Eusebius in his Ecclesiastical History, mentions among the works or books belonging to Miletus, one of the bishops of Sardis, one of the seven churches of Asia, about seventy-five years after the book was written, ‘the Revelation of John;’ Ireneus, bishop of Lyons, in Gaul, about A. D. 178, who in his younger days was acquainted with Polycarp, who was discipled to Christ by the apostle John, often quotes this book as ‘the Revelation of John the apostle of our Lord.’” Finally, I may remark, that there was no doubt or difference of opinion in regard to the authenticity of

this book, until men arose in the Church of corrupt minds, who despised its doctrines, disbelieved its promises, and doubted its prophecies. For further testimonies of ancient Christians, the reader is referred to the excellent work on this subject, by Dr. Lardner.

[V. 3. Blessed is he that readeth]—Here is an implied duty, resting upon all parents, guardians, and ministers, to feed the lambs of Christ, by teaching them to read, that from their childhood they may know the holy Scriptures, which are able to make them wise unto salvation, through faith in Christ Jesus. But there is a direct duty devolving on all the people of God, and all who desire to be his, to search the Scriptures, to know and to do his will, and be blessed and happy forever. Here the right is given to every individual, without distinction, to read and think, and exercise his own private judgment in regard to the promises and prophecies of this book, being responsible to God, the Judge of all, for whatsoever he may do, whether right or wrong.

[And they that hear the words of this prophecy]—The things which are written belong unto us and to our children; and we are not merely required to read individually and privately, but we are to attend upon the public reading and expounding of the words of God, heeding the apostolic injunction, “Forget not the assembling of yourselves together,” for this express purpose, as was the manner of all faithful Chris-

tians, to hear the godly exhortations of each other, lest any be hardened through the deceitfulness of sin. And so much the more is it necessary to obey this injunction, since faith comes by hearing, and saving faith even by hearing the word of God. But especially "the words of *this* prophecy," as it is the last and most important of all the words given to man by his Creator, Redeemer, Saviour, Judge, and Eternal Sovereign.

[And keepeth the things which are written therein]—The blessing promised in this Scripture is not to that man mostly who reads or hears the words of God, but specially to all who remember and practice the things they have read and heard, and believed; for we are not to be hearers of the word only, but doers also; for that man alone who truly does the commandments of God is blessed in his deeds. The errors and innovations which have corrupted the doctrines and practices of all who profess Christianity, have come in openly, or crept in unawares, by not *keeping the things which are written in this book*. This is the book of heavenly aphorisms. It contains the truth under symbols of a deep double, and sometimes a sevenfold meaning. It contains the great problems of divine truth, which will not be fully solved till the night of time is past, and the day of eternity begins to dawn. And it is thus this book teaches the whole duty of man, under the Gospel Dispensation; and therefore we are especially en-

joined to keep the *things* which are *written therein*, and most solemnly warned not to add to or take from the words of the book of this prophecy; or else we shall incur the most awful penalties forever.

[For the time is at hand]—When every one shall receive a just recompense of reward, for keeping or neglecting the things which are *written in this book*. And also the time is at hand when the prophecies of this book will begin to be fulfilled, and then you will need all the strength, courage, and comfort which the words of this prophecy will impart. Therefore, read, hear, believe, remember, obey. Happy will that servant be whom his Lord, at the time of his coming, shall find so doing. Therefore, ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God (by keeping his written word), looking for the mercy of our Lord Jesus Christ unto eternal life.

[V. 4. John to the seven churches in Asia]—There were other churches or assemblies of Christians in other parts of Asia and the world; for the pious or devout Jews from every nation under heaven, who were present on the day of Pentecost, had returned to their homes, carrying with them the *first fruits of Christianity* as a token of its present blessings, and certainty of its final triumphs. But these seven churches were probably the largest and most important, from their localities and other

causes, which gave them a preference, and made them the most desirable repositories of the doctrines, promises, and prophecies of this book. Moreover, John was acquainted with these churches, and in all probability had been the means, under God, of discipling many of the members of these churches, by turning them from their idols and vanities to serve Christ. With this verse the dedication of this prophecy begins, and in almost the same manner of nearly all the prophets of the Jewish church. The name of the prophet was prefixed to the message which he received from God, to give unto the people. Thus: "The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem; the words of Amos, who was among the herdsmen of Tekoa; the word of the Lord came unto Jonah; and so the Revelation of Jesus Christ, which he sent and signified to his servant John," is the vision of John, which he saw concerning the seven churches in Asia, and Mystic Babylon, and the heavenly Jerusalem. The Asia mentioned here is what is known as Asia Minor, and now belongs to the Turkish Empire. It is a peninsula, situated between the Euxine or Black Sea on the north, and the eastern part of the Mediterranean Sea on the south, and having the Ægean Sea on the west. The seven churches were situated in seven cities in this province, as we shall notice, in the proper place, in the Annotations.

[Grace be unto you]—This form of apostolical

benediction is used in nearly all the epistolary writings of the New Testament, and is a short form of solemn prayer to God, that his favor and blessings may come to all to whom the writings are addressed.

[And peace]—Is given to us as the result or consequence of reconciliation and obedience to the divine government; and hence the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever, that this peace shall never be taken away, unless we again become rebellious and disobedient. “O that thou hadst hearkened unto my *commandments*, then thy peace had been as a river, and thy righteousness as the waves of the sea.”

[From him which is, and which was, and which is to come]—This language glows with life—life now, life past, life to come.—The everlasting; from everlasting to everlasting. This is the most complete description of the Eternity of Being that the mind of mortals can possibly conceive! The *now* is a mere stand-point, changed in a moment, and all is *was*, or is, to come; all eternity past, or eternity to come; and he who gives grace and peace to his people is this unoriginated, uncreated, and *everexisting being*, the holy and ever blessed Jehovah—the Father, the Son and the Holy Ghost.

[And from the seven spirits, which are before his throne]—The term, seven spirits, has a three-fold meaning: I. It signifies God’s complete sovereignty,

and the perfection of his agencies in the government of the whole universe. II. It means in this place the seven orders of created spirits, which stand before his throne ready to do his will, and minister to the heirs of salvation. 1. Spirits of just men made perfect; 2. Ordinary angels; 3. Archangels; 4. Cherubim; 5. Seraphim; 6. Principalities; 7. Powers; all sent forth on errands of mercy and love to the good, or to rebuke and punish the bad. III. It signifies the seven attributes or perfections of God. 1. He is a pure Spirit; 2. He is an eternal Spirit; 3. He is an almighty Spirit; 4. He is an immutable Spirit; 5. He is an ever-present Spirit; 6. He is an all-wise Spirit; 7. He is an all-sustaining Spirit. In this sense we are to understand the term, "the Seven Spirits of God," in chap. iv, v. 5, of this book. And under this emblematic language the Holy Ghost is evidently represented. Here, then, we have the holy Trinity set forth in a most beautiful order—God the Father is the one which *is*, and which *was*, and which is to come. God the Holy Ghost is that Spirit which is the seven spirits of God. God the Son, in his divine nature, possesses the eternity of the Father, and the perfections of both the Father and the Holy Ghost; therefore these three are one God.

[V. 5. And from Jesus Christ, the faithful witness]—Here we have the testimony of Him who has spoken unto us in these last times, whose human nature was derived from the blessed Virgin Mary,

through the power of the Holy Ghost, by which he took our nature, and was tempted in all points as we are, yet without sin, being sustained by the divine nature. He is the Lord our righteousness; he magnified the law and made it honorable. And although the divine law is magnified, enlarged in its requirements, Christ, the second Adam, kept it perfectly, as an example for us, that we should walk in his steps. The ceremonial law made no person perfect, but the bringing in of (Christ Jesus) the better hope did, by whom we draw nigh to God, for he is the Hope of Israel, and the Saviour; and he is that Hope which is within the veil, in whom our hope is anchored. Wherefore the ceremonial law served as a schoolmaster to train and lead us to Christ, who is the end of this law, for every one which believeth in him. He has also shown the moral law to be honorable in all its requirements, not exacting any more than the subject can perform, and hereby showing God to be just in his government, and the justifier of all who believe in the testimony of Jesus Christ, the *true witness*, who was firm in his adherence to the truth and duties of religion in the letter and the spirit; wherefore it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners from their sins, and with an everlasting salvation.

[The first-begotten of the dead]—In 1 Cor. xv, 20, Christ is called the *first-fruits* of them that slept.

In Col. i, 18, He is called the *first-born* from the dead; that is, he is the first one who had ever come back from the dominions of death, never to return again, that in *all things* he might have the pre-eminence; for it was impossible that he should be held by the power of Death, for his resurrection was as naturally the result of laws known and controlled by him, as that the birth of a mother's *first-born* is the result of known laws; for he is the resurrection and the life; therefore he has full power to produce the resurrection of all mankind, and perpetuate their life for evermore. Amen.

In the text before us he is called the first-begotten of the dead. He is the first-fruits of them that slept in the grave, and came forth in a natural resurrection, never to die again; while all others have had some visible cause applied, in the sense of a cause producing an effect, to resurrect them; and then sooner or later, returning back to the dominions of Death. But again, Christ is called the first-fruits: And inasmuch as the first ripe wheat in the field is evidence that the harvest is at hand, and that all will ripen in due time; so the resurrection of Chris is the emblem of our resurrection, and because he arose from the dead, even so shall we also arise from the dead. The terms first-begotten, first-born, and first-fruits, in Scripture language, signify the *chief* or head; and so in this passage, Christ is the chief or conqueror of Death. And the term first-begotten is

put by apposition with Prince of the kings of the earth. That he is the Prince of princes: of all, past, present, and to come, who has them all under his dominion and control, and can dispose of them as he will, and when he will, and reward them accordingly as they may have labored to overthrow or establish his kingdom in the world.

[Unto him that loved us, and washed us from our sins, with his own blood]—Here our salvation is ascribed to the love and blood of Christ. The love of God in Christ is the producing cause of man's salvation; and the blood of Christ, by the grace of God, is the procuring cause; for we have redemption through his blood, even the remission of all our sins. There is no other medium of access to God, or means of salvation, but by Christ and his blood. Therefore, the redemption of the soul, with the remission of sins and purification from all unrighteousness, is here, as in all the New Testament, attributed to the blood of Christ shed on the cross for man; For if the blood (which is the life) of bulls, and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without blemish to God, purify your conscience from dead works to serve the living God in spirit and in truth, whereof the Holy Ghost is a witness to us.

[V. 6. And hath made us kings and priests unto

God and his Father]—Christ had already made the apostles kings, declaring that they should sit on twelve thrones, judging the twelve tribes of Israel. They had already, in the gospels and epistles, set forth the laws which were to govern men to the end of the world, and by which, as the rule of action, they were to judge and reward, pardon and punish, as kings. And they were already *priests*, officiating according to the Ritual dictated by Christ, beseeching man in his name, as the only sacrifice for sin, to be reconciled to God; and take the oath of allegiance to his government, entering into covenant with him by baptism, and devoting themselves forever to his service. Under the former dispensations, God was worshiped representatively; but now Christ has opened a *new* and *living* way which he has consecrated for us, through the vail, that is to say, his flesh, and having therefore, brethren, boldness or liberty to enter into the holiest by the blood of Jesus, the *high priest*, over the house of God; wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of faith, without wavering, which we made when we received the baptismal water, the emblem of inward and outward purity; for he is faithful that promised us

spiritual baptism, by which our hearts are renewed and we are sanctified throughout, soul, body and spirit. And let us consider one another, to provoke unto love, and to good works, that we may prove our profession of faith to be true and sincere, to all who may know us. Not forsaking the assembling of ourselves together as the manner of some is, but meet regularly, and spend the time exhorting one another to hold the beginning of our confidence steadfast to the end; and admonish one another in psalms and hymns and spiritual songs; and so much the more, as ye see the day approaching when Christ shall save his friends and miserably destroy his enemies. The glorious states of the children of God are represented under the titles of kings and priests, as the highest privileges and prerogatives which can possibly exist among men; and we are all partakers of these without respect of persons.

[V. 6. To him be glory and dominion]—We are made kings and priests to him, to whom we are to ascribe all the glory and salvation of our priestly office; and all the power and wisdom of our kingly dominions; but we are made kings and priests unto God, that is, Christ and his Father; therefore *Christ is God*, and is to be adored forever and ever, for what he has done, and what he has promised to do for his people.

[Amen]—A word of affirmation and approbation. So it shall be; so it ought to be; the people of God

will praise him for what he has done for them; and they ought to praise him throughout all ages, world without end. Amen.

[V. 7. Behold! he cometh with clouds]—What the prophet saw in vision was before him, and he speaks of it as then present, and actually taking place; but the meaning is, that he will come at the appointed time. That time will come so soon, that it is as if it were now; we all shall soon be in a state of being, where there is no change of our condition, any more than if the Judge had already come and appointed us our eternal doom; for as death finds us, so will the day of judgment. His coming with clouds may have a two-fold sense. He may use the clouds as the chariots of his descent, which we are told positively he will, when he returns again to this world; and it may signify, emblematically, the vast multitude of the heavenly host, who will fill as the clouds, all ethereal space, when he shall come the second time with all his saints.

[And every eye shall see him]—Here the doctrine of the resurrection is most clearly declared; for how can every eye, which signifies every man, see him, without there be a resurrection of the just and the unjust? The righteous, who had been watching and waiting for his coming, shall see with joyful eyes, and glad hearts, the king in his beauty and glory. While they which have pierced him in the world, and wounded him in the house of his friends, shall see

him whether they will or not; because there will be a resurrection of all mankind, to receive a just recompense for the deeds they have done, whether good or evil.

[And all kindreds of the earth shall wail because of him]—If they have been of those who despised, pierced and rejected him; for he is no respecter of any man or nation, but will reward every one according to his works.

[Even so Amen]—Justice and judgment belong to God: it is impossible for him to lie; whatever he has promised to the good or bad, is true; and it will be so; and it ought to be so: and his justice requires that it shall be so. Therefore the wicked shall go away into everlasting punishment; and the righteous shall enter into life eternal, where there is no more pain, nor sorrow, nor death; and there shall be no more curse; for the causes which produced all these shall have passed away with the old heavens and the old earth.

[V. 8. I am Alpha and Omega]—This is an aphorism or proverbial form of speech, used among the ancients, and signified from first to last, from the beginning to the end; as applied here to Christ, it signifies his eternity of being, I am from eternity to eternity. “It is worthy of remark,” says Dr. Clark, “that as the union of aleph and tau, in the Hebrew, make ath or et, which the Rabbins interpret, of the *first matter* out of which all things were formed; so

the Union of Alpha and Omega in the Greek, make the verb AO, *I breathe*, and may very properly, in such a book of symbols, point out him, in whom we *live* and *move* and *have our being*; for having formed man out of the dust of the earth, he *breathed* into his nostrils the breath of life, and he became a living soul. And it is by the *inspiration* or *inbreathing* of his Holy Spirit, that the souls of men are now quickened, made alive from the dead, and fitted for eternal life. Here our Lord claims the unequivocal attributes of divinity; by declaring most positively the eternity of his being, and omnipotence of his power."

[V. 9. I John, who am also your brother]—Not merely a Christian friend, or your Christian friend; but *your brother*; what a world of meaning is in these household words, brother and brethren. Let us drop the cant phrase, "my *Christian* friends," and go back to apostolic simplicity, affection and custom! Although John was so highly favored of God, and so much despised by Satan, he was still a Christian brother, begotten of God to a living hope, by the resurrection of Jesus Christ, and although banished from them, still belonging to the great family of true believers, and was heir with them to the same heavenly inheritance, reserved in heaven for all who love the Lord Jesus Christ in sincerity.

[Companion in tribulation]—Suffering a deep, heartfelt sorrow for them, and they for him, who

were afflicted by the same persecuting power which had banished him to a lonely island of the sea. The relation of brother is as lasting as life ; and that of Christian brethren to eternal life. But that of companion may be for a short time only ; and especially was this true in the early ages of the Church, with those who were companions in tribulation for Christ. But the sorrows that come to the Christian in this life, shall come to his rescue and hasten him home, where he shall join the general assembly and Church of the *first-born*, which are written in heaven—those souls who arose immediately after Christ's resurrection, and went with him at the time of his ascension unto the city of the living God, the heavenly Jerusalem. And for our comfort we are told that after Christ's resurrection, which was the first fruits of them that slept, that “ the graves were opened, and many bodies of the saints which slept arose, and came out of the graves, *after his resurrection*, and appeared unto many, and went into the holy city ”—that is, the heavenly Jerusalem—and these saints evidently compose the *Church of the first-born*, which are written in heaven, and were taken to heaven by Christ as his *first fruits*, and which he will bring with him at his appearing and kingdom ; that is, to compose a part of his kingdom forever.

[In the kingdom]—For we are fellow-heirs with the royal priesthood, and joint heirs with Christ Jesus to an eternal kingdom ; for if we suffer with

him, we shall also reign with him, world without end. Amen.

[The isle that is called Patmos]—This island is situated in the Ægean Sea, between the island of Icaria and the promontory of Miletus. It is now called *Pactino*, Patmol or Palmosa. It has derived its principal celebrity from being the place to which St. John was banished by one of the Roman emperors, about A. D., 100. There is a Catholic convent on the island, situated on a beautiful hill, and well fortified, and dedicated to St. John the apostle. It is a barren island, producing very little grain of any kind, but abounding in quails, pigeons, rabbits, snipes, turtles, etc. The whole island is about thirty miles in circumference.

[For the word of God, and the testimony of Jesus Christ]—Indicted, prosecuted, condemned and banished by a Roman emperor, for *no crime*, but simply for *preaching* the Gospel of the Son of God and the doctrines of his religion, in demonstration and power of the Holy Ghost; and as faith comes by hearing, even by hearing the word of God, especially when thus preached, he was instrumental in converting sinners to the Lord Jesus Christ. And there is a power still in the world, called bigotry or false religion, that would do the same, for it is the same if it had the power of bygone ages. But, thank God, the conflict of ages has weakened its power; yet there is still a lingering, heartfelt malice against all who

contend that "the word of God and the testimony of Jesus Christ" are a sufficient and perfect rule for our faith and practice, without the aid of human traditions. Yes; for a disbelief of her human doctrines, and a disregard of her commandments of men which she teaches, are of more importance than the counsels or commandments of Jesus Christ; she would indict, prosecute and condemn you for no other crime, as guilty of blasphemy or treason against God and man; and you would be banished or burned, as the host of martyrs whom this mystic Babylon hath slain; and for no other crime than that they would not believe in these doctrines—such as baptismal regeneration, transubstantiation, priestly absolution, unconditional election and reprobation, purgatory, supererogation, etc.; all these, and many more of a like nature, Babylon teaches, and requires men to believe; and those who will not believe and obey her, she denounces as if they were doomed to eternal damnation: "But I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; But I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

[V. 10. I was in the Spirit on the Lord's day]—The Spirit of glory and of God rested upon him, overshadowing him as the Shekinah did the Tabernacle in the wilderness, and in like manner as on the

day of Pentecost; and he was under its influence on the Lord's day, and prepared thereby to deliver to the Church, throughout all ages to come, the wonderful things which were thus made known to him by the Spirit of Prophecy. The term Lord's day, is internal evidence that this book was not written until some time subsequent to the resurrection of our Lord; for it is reasonable to suppose that the Church must have become quite extensive in her influence before they could, by common consent, have dedicated and observed this as the Lord's day, in commemoration of his resurrection, and for the purpose of observing the ordinances of his Gospel, and instructing men in the doctrines and duties of the kingdom of heaven. However, Christ honored this day, and sanctioned its religious observance, that in this, as in all things else, he might have the pre-eminence; for *he* is Lord also of the *Sabbath day*, which he declares was made for man; for the whole race, in all climes and conditions and ages. This is the Christian Sabbath, or first day of the week, and has taken the place of the Jewish Sabbath, and is as binding in its obligations, the same laws applying to it among true Christians throughout the world.

[I heard behind me a great voice as of a trumpet]—How sudden and unexpected, like all the calls of Divine Providence, must this voice have been! John felt the divine influence, and, like Daniel or David, was meditating upon the wonderful ministrations of

providence and grace as set forth by Moses and the prophets of a bygone dispensation. Thus prepared by deep meditation, and awakened by the thrilling and thundering sound of a trumpet, waxing louder and louder, Moses received the law on Mount Sinai, written upon two tables of stone; so under very similar circumstances, John received this Revelation.

[V. 11. I am Alpha and Omega, the first and the last]—This appears to be a tautology, and the whole clause is wanting in a great number of ancient MSS. and versions of different languages. Griesbach, who is generally considered among the very best authorities, has left it out of the text.

[Saying what thou seest write in a book]—The things which are shown thee in the *visions* which thou shalt see, and the things which shall be told thee; for they are to guide, instruct, and comfort my people until I come to reign with them, instead of suffering with them.

[Send it unto the seven churches]—The sending of this book to the seven churches, has a two-fold meaning. It was to be sent to the seven churches, the names of which immediately follow. And as the number seven is the symbol of perfection or completeness, it was to be the treasure of the entire Church, in all her trials and conflicts; and the unchanging and unchanged monument of the manifold wisdom of her adorable Lord, and the constant token of her final and joyful triumph, when the

Bridegroom shall return, and receive the Bride to himself.

[Ephesus]—This was an important seaport town, situated on the shore of the Ægean Sea, in the district of Ionia, in Asia Minor, and the nearest to Patmos, of any of the churches named. This is the order of the divine *economy*. *Begin at home, with thyself, thy family, thy city, thy neighbors, thy country, then the whole world: for its offer is to all; and its benefits for all; and none are excluded, only by their own willful neglect or rejection of the Gospel.*

[Smyrna]—Situated on the shore of the Ægean Sea, is the largest and richest city of Asia Minor, and is noted for its plagues and earthquakes. In one of its earthquakes, in 1688, the rock on which the city castle was standing, opened, and swallowed the castle and five thousand persons! It is a beautiful city, and supposed to contain about two hundred thousand inhabitants, consisting of Greek Christians, Roman Catholics, Jews, Mohammedans, and a few Protestants. It is now known by the name of Ismir.

[Purgamos]—A city in the province of *Mysia*, in Asia Minor, situated on the river Caicus, and is now called Purgamo, and Burgamo. Noted as the royal residence of Eumenese, brother of Attalus Philadelphus, and the Attalian kings; and for its fine parchments, and magnificent library, containing two hundred thousand volumes.

[Thyatira]—A city of the province of Notalia, in Asia Minor, on the banks of the river Hermus, surrounded by a beautiful plain, about 18 miles wide. Remarkable ancient inscriptions have been found among the ruins of this place. It is now called by the inhabitants Akissat or Akkissar.

[Sardis]—A town also of the province of Notalia, about forty miles east of Smyrna. It is built on the side of Mt. Timolus, and was the royal residence of the noted Lydian Kings. Here rich Cræsus reigned. But it is now a poor inconsiderable village, known by the name of Sart or Sardo. Thus passes the glory of the world.

[Philadelphia]—Also a city of Notalia, situated on the plain, between the river Cogamus, and Mt. Timolus. It is stated in history, that it was founded by Attalus Philadelphus, brother of Eumenese, from which it derived its ancient name; it is now called Attala-sheker, and is about forty miles south-east of Smyrna.

[Laodicea]—A city of Phrygia, in Asia Minor, on the banks of the river Lycus. It was at first called Diaspolis, or the city of Jove, or Jupiter. It was built by Antiochus Theos, and named after his consort, Laodicea. (See Dr. Adam Clarke.)

[V. 12. And I turned to see the voice that spake with me]—This is a figure of speech, called in rhetoric a metonymy, and seldom met with. But as this book is so very figurative, we shall do well to watch

for its true meaning under symbols, metaphors, parables, or allegories, rather than in plain, simple language. Therefore we are to understand that he turned around to see the person from whom the voice came.

[Seven golden candlesticks]—It should be translated seven golden lamps, and would thereby be literally correct, and analogous to the parable of the lamps of the ten virgins. However, this translation, as it is in the common version, seems to seize upon the true sense of the text; for the light here has reference to a *stationary use*, as in the Tabernacle and Temple; so in the Christian Church, its individual members are its lamps or candlesticks; and being gathered together into one assembly, or church, form a most beautiful and perfect group, represented by the seven golden candlesticks. As each candlestick was to receive and reflect light, so of each member of the church. And as each candlestick was golden, to signify its value, and inward purity, and outward beauty, so there must be an inward and outward purity of each member of the Church, to give it a golden value. These seven candlesticks, represent the seven churches in Asia, which were situated in relation to each other, very much after the order of the seven candlesticks in the Tabernacle, in which the *love* of God was continually *burning*, and the *light* of God continually *shining*. As we have already remarked, seven is the symbol of perfection

or completeness; and therefore these seven candlesticks represent assemblies or churches composed of individual Christians in all times and ages. Away with the doctrine, that the Church is not composed of individual Christians; but that it is an indescribable, and indefinable something, called *the Church*.

[V. 13. Like unto the Son of man clothed with a garment down to the feet]—John was doubtless perplexed at the first interview to determine who it was that he saw; yet he was well aware that the person who stood before him was like unto the Son of man, with whom he was most intimate while he sojourned among men, clothed in our common humanity, so that he felt an inward assurance that it was our blessed Lord, whom he had seen at different times in his glorified person. There are stranger things in regard to the relations which exist between the living and the dead; between the inhabitants of heaven and earth; their power of visiting and revisiting, and changing or suspending the known laws of matter, than our dark philosophy has ever dreamed of, or ever would have known without this Revelation. Here Christ comes all the way from heaven, the metropolis of the universe, clothed in garments down to his feet, girt with a golden girdle, the emblem of his regal power and sacred dignity, like the Jewish high priest in his sacerdotal robes. But Jesus Christ is our High Priest, even in heaven. He is still discharging the priestly office as the high priest of our

profession before the throne of God; and he is the only priest in the universe of God that can forgive sins; and there are no other priests in this world now, who are Christ's, in the sense of an order of men in his Church; for all Christians, without distinction, are priests to present their sacrifices of prayer, praise and thanksgiving from a broken and contrite heart, to God by Jesus Christ our Great High Priest, who ever liveth to make intercession for them before the throne of God, who bring their sacrifices to him, by Jesus Christ, the only High Priest, and the only name under heaven among men whereby we can or must be saved. Away with your order of priests; Christ never ordained any such an order for this dispensation. God is not worshiped representatively or by proxy, but directly and individually by every soul of man, who must come as his own priest, or priest for himself, and offer his sacrifice; offer himself to our Great High Priest, the Lamb of God, who taketh away the sin of the world, and who gives this honor to none other, further than to make them the instruments in his hand in directing men to this all-atoning Lamb and High Priest, who is a merciful and faithful high priest, and able, and ready, and willing to absolve all our sins the very moment we repent and fully trust in his promises, believing that *he* will in nowise cast off any who come to him for salvation.

[V. 14. His head and his hairs were white like

wool, as white as snow]—Here are two emblems used; white wool is the emblem of wisdom; with him are treasured up all the treasures of wisdom and knowledge. White wool is also the emblem of eternity; he is the same in all his attributes, yesterday, to-day, and forever. Snow is the emblem of perfect purity; pure, in all the purposes of his priesthood; pure in all his teachings; and pure and true in all the promises of his word. Therefore, he is perfectly pure; infinitely wise, and eternally the same in his government of the universe. This whiteness about the head was certainly occasioned by the outbeaming rays of light, manifesting itself from the embodied Deity, as at the time of his transfiguration in the holy Mount, when his clothes were whiter than any fuller on earth could whiten them, and his face did shine as the sun.

[His eyes were as a flame of fire]—The eye is the emblem of watchfulness and vigilance; but, being like fire, is an emblem used to denote the all-pervading nature of the divine knowledge. Fire pervades all things; so does the divine knowledge. All things lie open before him. Nothing can escape his notice. How shall we escape, then, if we refuse him and neglect his great salvation? Jesus Christ is represented in this book under three titles: 1. The High Priest, passed into the heavens for us. 2. The True Witness or Prophet, to teach us by his word and spirit.

3. He is the King of kings, and of his dominion there is no end.

[V. 15. His feet like unto fine brass]—In figurative language, the feet represent the foundation; and they, being like fine brass, indicate the stability of his government and the permanence of his kingdom.

Fine brass, mentioned in the Old Testament, was more precious or valuable than gold, and was considered the most durable of all metallic substances. But the process of compounding it is now numbered among the lost arts; therefore, the value and durability of this metal are just emblems of the value and durability of his kingdom, which is everlasting, and of his dominion which shall have no end. The melting of copper with its compounds, to make brass, gives a glowing flame, the most intensely vivid that can be imagined. His feet of fine brass, “as if they burned in a furnace of brass,” is a figure of speech, the propriety and accuracy of which, none could doubt, and every one must feel, who has ever viewed such a furnace.

[His voice as the sound of many waters]—The voice is the emblem of authority, and waters of purity and comfort. There was a power, purity, comfort and resistless energy in his *voice*, like the noise of convergent waters from half a continent, pouring over a mighty cataract, which none could resist or turn from its course in its tremendous thunderings and onward way; so of the voice or word of him

who taketh up the isles as pebbles, and holdeth the waters of the seas in the hollow of his hand; it shall not be stopped in its course; it shall accomplish that which he pleases; it shall be his instrument, as the rain and the snow from heaven, to purify and refresh mankind; and it shall prosper in the thing whereunto he shall send it; it shall give moral strength, health and comfort to the nations, and none can stop it in its onward course. His voice or word is as the river of life, healthful, refreshing, cleansing, comforting; therefore, the sound of his voice or word is as the river, the streams whereof make glad the city of God.

[V. 16. In his right hand seven stars]—The seven stars are said to be the seven angels, messengers or ministers of the seven churches. But as seven is the number of perfection, it is an emblem of the whole ministry of the Church throughout all ages. And whoever hears a faithful minister, hears Christ, and whoever despises a faithful minister, despises Christ and his counsels of grace. They are all stars borrowing their light from the Sun of Righteousness. They can do nothing without him to enlighten, direct and sustain them. Therefore, they are held in his right hand; which shows that they are under his special Providence and powerful protection, according to his promise. Lo! I am with you always, even unto the end of the world.

[Out of his mouth went a sharp two-edged sword]

—The sharp sword, with two edges, is an emblem of the strict justice, in the administration of the Divine government. It also represents the word of God, which is called the sword of the Spirit, the instrument, or means used by the Holy Ghost, in the awakening, converting and saving sinners, according to the gospel system. And hence it is contained in the Scriptures, “The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.” And especially is it so, when in the hand of the Spirit, and used for the destruction of sin.

[And his countenance was as the sun, shining in his strength]—This is the emblem of all blessings, and is analogous to that expression of the Psalmist, speaking in his simple, yet beautiful style, “The Lord God is a sun, and a shield; he will give grace and glory; and no good thing will he withhold from them who walk uprightly.” As the sun shines in the morning, and more and more unto the perfect day; so the Gentiles are to come to Christ, and the kingdoms of the world to the brightness of his rising. His face was as the sun in the brightest summer day, when there are no clouds to obscure his splendor. We have the promise that we shall see light in his light; that is, we shall enjoy the light of his countenance. Therefore, “Let them that love him, be as the *sun*, when he goeth forth in his might.”

[V. 17. I fell at his feet as dead]—So overwhelm-

ing was the sight of such glorious majesty, that it was more than the apostle could bear, and he fell down, insensible to all surrounding objects, as men have seen and known of hundreds in these last days. It is my own experience, and I must say with St. John, I have known those who fell at his feet as dead! But the right hand, and the cheering voice of him who is the resurrection and the life, gave him power and comfort for the work which he was to perform. But some are ready to say of all such powerful influences, which a sense of our unworthiness, and the manifestation of the Divine presence produces over the mind and body, that it is "animal excitement." "It is mere human excitement." Our physical system is influenced by the power of the Holy Ghost, at the time of our conversion and sanctification; and at all times when the Spirit of Glory and God dwells specially in us, or manifests himself to us in any unusual manner. Away with this doctrine, that all such influence is mere animal excitement, the result of a heated imagination; or the offspring of a very weak mind. What will such do with Paul, Daniel and John?

[V. 18. I am he that liveth, and was dead, and behold! I am alive forevermore. Amen.]—I am the fountain of life; yet I died for man, and by the grace of the Father, I tasted death for every man. And having arisen from the dead, I shall die no more; for death hath no more dominion over me.

Therefore, I am alive forevermore. Amen. It ought to be so. It will be so; and it shall be so; for I have the keys of death and the grave; so that I can destroy the living and raise the dead; therefore I am the resurrection and the life. The key is the emblem of power and authority, and denotes the power of Christ over life, death and hell; for all power in heaven and earth is his; for he is the Almighty.

[V. 19. Write the things which thou hast seen]—So that it may be kept as indisputable documentary evidence, to which nothing is to be added, and from which nothing is to be taken. The time will come, when all these things will be of general and special use to the Church; and so much the more, as men of corrupt minds will come in among you, and teach the traditions of men, as more binding than the commandments of God. And by their tradition, they will turn men away from the simplicity of the Gospel, and corrupt, if possible, the doctrines, which declare the duties and practices of all who are called Christians. Therefore have these things carefully recorded, and I will see to it, that they shall be preserved, so that if men do not teach according to the written *testimony*, it is because there is no light nor truth in them.

[V. 20. The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks]—Here follows the explanation of these;

and it is worthy of our notice, that, as mysterious or allegorical as this book is, that on close observation we shall find that all the symbols, emblems, parables or allegorical relations and representations, have their foundation in something real in life, or nature, or fact, or custom, or general opinion, and from which a grand and sublime moral is drawn, for the instruction of mankind. We will close our annotations on this chapter with a few practical remarks in regard to the principles or doctrines expressed, or implied in it.

1. We have the existence of God, his eternity, his royal and sacerdotal sovereignty, his almighty power, his immutability, the trinity in unity : in a word, the indescribable and incomprehensible perfections of God; the atonement and salvation of man by the blood of Jesus Christ. The resurrection and eternal life exemplified in Jesus Christ the first begotten, the first born, and the first fruits, our head and representative in heaven. The promise of the constant comfort, light, power and fellowship of the Holy Ghost to be with the Church forevermore, to enlighten, direct and sustain all her members, individually and collectively. The doctrine of the resurrection, both of the just and the unjust, of a general judgment, and everlasting rewards of the righteous, and eternal punishment of the finally impenitent.

2. But to be more particular on the closing verse, the seven stars may allude to the seals of different

officers of royal governments, each of whom had his own peculiar seal. So in the divine government, every man has his own peculiar office and work, which should bear his own peculiar seal or impress. Every man should be himself, do his own work, maintain his own individuality, as the stars, and yet keep the unity of the Spirit, and, like the stars, though differing in glory, we shall be like them, enlightened, directed and sustained in all our course by the right hand of power, and make a glorious, heavenly system. The stars are to shine in the dark; so we are to shine in the darkness of this world, in the midst of a crooked and perverse generation, wherein we shine as lights. Stars are continually traveling on over the world; so Christians, and especially ministers, are to go over all the world, to cause the light of the Gospel to shine among all men: for ye are the light of the world; go forth as children of the light.

3. The churches are represented under the similitude of lamps or candlesticks. The lamp or candlestick is not light in itself; so of the Church, individually or collectively. The lamp must *receive* the *oil*, and the *wick*, and the *fire*; for it is merely an instrument for this purpose; and then it must be kept in a condition and position to give or reflect that which it has first received; so no individual Christian, or church, has, in itself, either the oil of divine grace, the wick of divine truth, or the fire of divine

light, love and glory. The individual Christian (for it is these which compose the Church) must receive all directly from Christ the Head, else they can dispense neither light nor life to others, or enjoy these themselves.

4. The ministers of the Gospel are as signets or seals set in rings, and worn upon the right hand of Jesus Christ. He uses them to *stamp* his *Truth*, to accredit his word, and give currency to his royal proclamation in the Gospel. But as a seal can do nothing of itself, unless applied or used by a wise power to direct it; so the ministers of Christ can do no good, seal no *truth*, impress the image of Christ on no soul, unless the Sovereign Owner, by the Holy Ghost, condescend to use them for this purpose.

5. In vain does any Church pretend to be *the Church of Christ*, if it reflect no light; that is, if souls are not spiritually illuminated, quickened into life, converted from their sins, bearing the impress and reflecting the image of Christ. If Jesus is in the Church, its light will shine from him, clearly, directly and powerfully; and will be reflected in like manner from all its true members, and sinners will be converted unto him; and the members of that Church will be children of the light, and walk as children of the light and of the day, and there will be no occasion of stumbling in them.

6. Finally, how careful should the ministers of Christ be to proclaim or teach nothing as truth, but

what is according to the *written law and testimony*, which comes with the divine impress of their Master. They should take heed to themselves, as well as to the doctrines they teach, and the flock which they feed; lest, after having preached to others, they make shipwreck of the faith, and should *be cast-aways*; lest God should say unto them as he said to Coniah—"As I live, saith the Lord, though Coniah, the son of Jehoakim, *were the signet* upon my right hand, yet would I pluck thee thence." On the other hand, if they be faithful, their labor in the Lord shall not be in vain; *and they shall be saved*. He that toucheth them, saith the Lord, toucheth the apple of mine eye; I will reprove kings for their sakes, and none shall be able to pluck them out of my hand. They are angels and ambassadors from the court of Heaven; their persons are sacred; they are the messengers of the Churches, and the glory of Christ; and should they lose their lives for his sake, it will only be a release from service the sooner to depart and be with Christ, in the glorious mansions he has gone to prepare in the city of the New Jerusalem!

CHAPTER II.

UNDER the *allegory* of the Seven Churches in Asia, I believe the *seven ages* of the Church is most beautifully and wonderfully foretold. I hold that an *age* of the Church, is 420 years, or fourteen generations. This is a very notable *period* in the history of mankind; for from the Deluge to Abraham was fourteen generations or 420 years—and the same from Abraham to Moses—the same from Moses to David—the same from David to the carrying away of the Jews into Babylon—the same from this captivity unto the coming of Christ.

1. *Ephesus*, signifies the city of desire, or desirable city; this is the allegory of the first age of the Christian Church. This was true to the letter; it was the most desirable age the Church ever saw—she was then in her first love—she was abundant in works of body, labor of mind and patience of spirit. It was in this age, and this only, that she could try them which said they were *Apostles*, and were not, and therefore proved them liars. This was the Ephesian age.

2. *Smyrna*, signifies myrrh, or bitterness; the city of bitterness. This is the allegory under which infinite wisdom foretold the second age of the Church. This representation was true to the letter, which we

could show the reader by abundant quotations from history, and which we do show in our large work on Prophecy. This age of the Church includes the period of time from A. D., 420 to 840.

This was the bitterest age the Church has ever experienced, and was as different from what she was in the first age, as if it had been a different institution, or organization. It was during this period that Idolatry was introduced into the Church, which, in the language of Scripture, is styled *bitter water*, root of *bitterness*, *wormwood* and *gall*. This led to the most bitter disputations among Christians—both the laity and the priesthood; Council clashed against Council; Synod against Synod; the East against the West.

Therefore, in view of this state of things, the Saviour foretold the Church—"I know thy works," or labor among thine open enemies, and among false brethren, and thy "tribulation," heartfelt anguish on account of thy own sufferings and the persecutions that the faithful must suffer for my name' sake, and thy "poverty," for they will confiscate thy goods (but thou art rich), having an inheritance in heaven, a mansion in my father's house; therefore, take joyfully the spoiling of your worldly goods, knowing that you have an enduring inheritance in heaven. "And I know the blasphemy of them that say they are Jews," but by turning away to the blasphemy of Idol worship, prove they are not true Jews; but al-

though they may attend to the ordinances of the Church, and even build fine churches, they are not Jews, "but the synagogue of Satan." "Fear none of those things which thou shalt suffer," for righteousness' sake, from these false brethren; but be thou faithful, do not apostatize in any way or for any cause, and I "will give thee a crown of life." He that hath an ear let him hear what the Spirit saith unto the Churches. This was the Smyrnian age.

3. *Pergamos*, signifies the city of high towers, exaltation, elevation. Under this allegory, is the third age of the Church represented. This age occupied the period from A. D., 840 to 1260. Of this period of the Church the Saviour predicted, "I know thy works, and where thou dwellest, even where Satan's seat" of idolatrous government is, and thou holdest fast my *name*, government and authority, as contained in my Gospel, and therefore "hast not denied my faith, even in those days wherein Antipas" (which word signifies *all*), "was my faithful martyr, who was *slain among you*," by false brethren; where Satan dwelleth in his ceremonies, rights and institutions. The Pergamenian age of the Church was that in which its professed members, and especially the ministry, exalted itself above measure; in authority, setting itself above God; in will-worship, teaching for doctrines the commandments of men; in architecture, exceeding all bounds for vain glory. "But I have a few things against thee, because thou

hast there them (among the members of the Church) that hold the doctrine of Baalam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication. So hast thou also them (among thy ministry) that hold the doctrine of the Nicolaitans, which thing I hate." These things were true to the letter, as predicted concerning this age of the Church, as the records of ecclesiastical history fully prove, to say nothing of profane authors.

4. *Thyatira*, signifies the city I bruise, the city I disturb; and from it comes the sweet savor of labor, and the sacrifice of contrition! This was the age of penance, pilgrimages, indulgences, supererogation and transubstantiation. This period was from 1260 to 1680. How true the coincidence of prophecy and history in regard to this age of the Church. It was the age of the Reformation. God bruised the Church, by suffering persecution to walk with sword and torch in hand throughout all Christendom. He disturbed it by raising up Protestantism, by which the Church was awakened from her sleep of a thousand years, during what is called the Dark Ages; and thus the sweet savor of labor, and the sacrifice of contrition went up as a precious incense unto the Lord.

Of this age of the Church the Son of God said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last

to be more than the first." How true this prediction concerning this Thyatirian age; for in the first part but little had been done for the advancement of the Redeemer's kingdom; but in the latter part was the dawn and light of the Reformation experienced, and the whole world seemed to be awaking to the importance of Religion, Philosophy, Arts, Science and Literature; so that indeed the *works* done in the last of this age were emphatically *more than the first*. The divisions of the Church in this age are clearly predicted, in the following words: "and *all the Churches* shall know that I am he that searches the reins and hearts; and I will give unto every one of you according to your works." The principal thing which our Saviour had against the Church in this age was, that she suffered that woman Jezebel, "which calleth herself a prophetess, to teach and seduce my servants." No one has the right to teach anything contrary to the plain precepts of the Gospel, and thus to seduce the servants of God.

We should not suffer such to *teach us*, and we should labor to turn others away from such a teacher, as well as to turn away ourselves. This was the great fault of this age of the Church from 1260 to 1680.

The promise made to the Thyatirian age of the Church was exceeding great and precious: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." How true

this prediction ; the Reformation was one of the “works” of the Lord, and those that have kept this work unto the end, down to the present time, have power over the nations. Where are the nations that would not have Protestantism? Austria and Spain. What has been the sequel? They have sunk down and lost their power, from being the richest and most potent of nations, to the feeblest and basest of kingdoms. It is true of every nation that kept Protestantism, which is Christianity in earnest; to them power has been granted over the nations. And the nation that keeps righteousness on its side (for all such are God’s *works*), shall rule them that do not with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father “power to break in pieces and destroy all kingdoms opposed to my kingdom, and the laws contained in my Gospel.”

Although I am of opinion that the different ages of the Church are represented under the allegory of these cities, I also believe that these cities did actually exist, and that these epistles were sent unto them for their instruction, correction and encouragement in righteousness. Therefore, for the same reason, we shall lay before our readers a more systematic and *practical* exposition of these seven epistles.

THE EPISTLE TO THE CHURCH AT EPHESUS.

[V. 1. Unto the Angel of the Church of Ephesus]—Almost everything mentioned in this book is represented as being performed by angels, whether it be the destruction of Satan's power, or the establishment of Immanuel's kingdom. The special agency of angels and demons was incorporated into the Jewish popular creed, and everything in their peculiar dispensation, as well as of the whole mundane system, is represented in the sacred writings as being performed, or effected through the invisible power of such existences. Even our Lord Jesus Christ himself represents angels as the secondary cause of the overthrow of whatever is wrong, and the establishment of whatever is right, throughout his everlasting dominions. By *angel*, in this passage, we are to understand the messenger, agent, or person called and sent of God, to preside over this Church; and to him the *Epistle* is directed, not to delineate his own character, but the character and conduct of the Church under his superintendence. This angel or messenger of the Church at Ephesus, we are informed in ecclesiastical history, was Timothy, the bishop at this time; and the same to whom St. Paul addressed two of his Epistles, the more fully to instruct his son, as he calls him, in the doctrines and practices of the Church of God. In these Epistles, Christ addresses himself to the seven Churches in Asia, and through them to the Church in

all nations, times, and conditions, under the authority of his *seven attributes*, which are called the "*Seven Spirits of God*." He accuses them of *seven sins*, and announces seven exceedingly great and precious promises to all who repent and overcome their sins, and continue faithful until death. He addresses the Church at Ephesus under the attribute of universal sovereignty. Holding universal dominion among the stars of light, and walking familiarly, as with Adam in Eden, amidst the seven golden candlesticks, upholding, directing, and enlightening all by the word of his power. He accuses some of the members of this Church with the sin of apostacy—how like Adam have been all his children, to think of hiding themselves and escaping the notice of such a sovereign! But to all who repent and overcome their sins, he promises to restore them, not merely to an earthly paradise, but to the paradise of God.

"Will you go to that land, where your friends wait to greet you?

There's a beautiful band joined with us to entreat you;
They are waiting above, waiting happy to hail you,
In those regions of love where no ill can assail you."

[Write]—Let it be written in letters of living light, that Jesus Christ is the supreme head, the universal bishop, and chief Shepherd of all the Churches or congregations of his people throughout the whole world!

[V. 2. I know thy works]—It is clearly intimated

to us, and is worthy of our attention, that our heavenly *Master* is more intent to let us know that he is looking to the good we do rather than the evil; and from this we may learn a lesson, that, if we would reform such as have foully fallen, or are not making such advancement in the heavenly journey as they ought, imitate the *Master*, and point out whatever good remains, and encourage them to renew the heavenly race.

“The fallen or backsliding, who have any tenderness of conscience left, are easily discouraged, and are apt to think there is no seed left from which any harvest can be reasonably expected. Let them be told that there is a seed of godliness remaining, and that it requires only watching and strengthening the things which *remain*, by prompt application to God in the name of Christ, in order to bring them back to the full enjoyment of all they have lost, and to experience that they are fully renewed in the spirit of their mind. Ministers continually harping on, ‘*Ye are dead, ye are dead! there is little or no Christianity among you!*’ are a contagion in a Church, and spread desolation and death wherever they go. Is it not easy to say in such cases, ye have lost ground; but ye have not lost *all* your ground; ye might have been much farther advanced; but through mercy ye are still in the way. The Spirit of God is grieved with you; but it is evident he has not forsaken you. Ye have not walked in the light as ye

should, but your candlestick is not removed, and your light still shines. Ye have not *much* zeal, but ye have a *little*. God still strives with you, still loves you, still waits to be gracious to you; take courage, set out after him; come to Christ just as you are—believe, love, obey, and you shall soon find days more blessed than you have ever yet experienced.” And thus it is we, as ministers of the Gospel, obey the divine injunction, “Comfort ye, comfort ye my people.”

[Thy labor]—Toil of body and anxiety of mind, to advance my kingdom; and I will not forget thy labor of love, but ye shall receive your reward at my appearing and kingdom.

[Thy patience]—It implies knowledge, wisdom, faith, hope, and love—in a word, all the cardinal virtues. “To patient faith the prize is sure, and all that to the end endure the cross, shall wear the crown of eternal life.”

[And how thou canst not bear them which are evil]—Possessed of a perverse temper or conduct, by which the peace and good order of society is molested, and the cause of Christ reproached.

[Thou hast tried them which say they are apostles]—All the writings of the New Testament, if we except the Epistle of St. Jude, were written by seven apostles: Matthew, Mark, Luke, John, Peter, and James; and Paul, as one “born out of due time.” But all these had seen Christ, and were called and

sent forth, as the word means, by Christ personally; and no other persons, but those sent out by Christ, have the honor of an apostle; nor have the writings of any, however eminent, ever been received by true Christians, or quoted as infallible on the subject of Christian doctrines or duties. It is easy to perceive into what confusion and ruinous errors the opposite theory and practice must necessarily involve those who admit the teachings of every eminent man as of apostolical authority.

[V. 3. And hast borne and hast patience]—The reproach of those false apostles, deceitful workers, who brought anguish of heart upon all the true friends of Christ by their false doctrines and practices. These things tried the patience of those good Christians from day to day, and, like Lot, their righteous souls were vexed from day to day with the filthy conduct of those who claimed to be apostles. But God comforts his people with the assurance, that none of the good they have done, or evil they have suffered for his sake, shall ever be forgotten.

[And for my name's sake hast labored]—To try to reclaim those apostates, and recover them out of the snare of the devil, by whom they were constantly led captive. It is for the honor of the government and kingdom, that every *loyal subject* of Prince Immanuel labors; and all such servants shall find, that, according to their day, so shall their strength be;

they shall walk in his ways and not be weary; they shall run and not faint.

[V. 4. Thou hast left thy first love]—This is what the Bridegroom complains of when speaking to the members of this Church, the Bride, because they did not retain that ardent affection for the kingdom of heaven as in the days of their espousals, when they were first brought to a knowledge of the truth, and justified by faith in Christ, and received into his banqueting house, where his banner over them was love.

[V. 5. Remember, therefore, from whence thou art fallen]—Call to mind the former days, wherein ye had so great a conflict for my name's sake, and endured so great a fight of affliction with those who were the enemies of my kingdom. You were then my ardent friends! You loved me with a pure love, fervently! You were willing to endure hardness, as good soldiers, for my sake! Consider the happiness, love, peace, and joy you possessed when you received the evidence of the remission of your sins: your willingness to give up yourself entirely to my service, your cheerful self-denial, your fervor in private prayer, your disregard of worldly glory, your detachment from the world, your tenderness of conscience, and your heavenly-mindedness. O, remember all these, and consider if it is with thee, as in former days: if not, thou hast left thy first love, and *fallen* from thy former steadfastness. O, remember

what a loss thou hast sustained; for so the term in the original is frequently rendered by the best Greek writers.

[Repent, and do thy first work]—You have reason to be deeply humbled before God, the giver of every good and perfect gift, for being so careless in guarding the heavenly treasure which is contained in earthen vessels, that the excellency of the power may be of God, and not of us! But do not be discouraged: draw nigh to God again, and he will draw nigh to thee. This is the way thou didst thy first works of faith, hope, and love. Again ask, and thou shalt again receive of the riches of his grace; and thou shalt again have the evidence of thy acceptance, through Christ the Beloved.

[Or else I will come unto thee quickly]—And my displeasure against thee shall be known, if through the hardness and impenitence of thy heart, thou still goest on to heap up wrath against the day of wrath, when my anger shall be revealed from heaven against all ungodliness and unrighteousness of men, who hold the *truth in unrighteousness*.

[And remove thy candlestick out of his place]—Each member of the Church is a candlestick, to receive the candle of the Lord, the light of his holy Spirit; and it is the duty of each one so to live, as to keep himself in position, and condition, that he may let his light so shine that others may see his good works, his exemplary conduct; that they may

also glorify God. But if any refuse to obey the divine mandate, they shall be destroyed suddenly, and that without remedy, as a candle is instantly extinguished, and shall be driven into outer darkness, where there is weeping, and wailing, and endless sorrow. Reader, if thou hast fallen, repent—the voice of mercy calls—repent.

[V. 6. But this thou hast, that thou hatest the deeds of the Nicolaitans]—It is as much to the credit of every friend of Christ to hate that which is evil, as to love that which is good. The deeds of the Nicolaitans, an early sect of heretics, the disciples of one Nicolas, who taught a community of wives, and that adultery, and fornication, and eating things strangled, or offered to idols, were not only very trivial affairs, but were even lawful! And they added blasphemy to their impiety, by imputing to God the cause of their wickedness, and making *him* the *author* of all their impurities. Mormonism is but a revival of the doctrine and the deeds, in many respects, of the Nicolaitans.

[V. 7. He that hath an ear]—God never requires more of man than he gives ability to perform. If he asks him to hear, he first gives him the ability, then requires that man use that ability, and thus co-operate with his *Maker*, by using the means his grace has freely given. Let every soul of man, then, attend to what the Spirit says to the Churches. And if any have but *one ear*, one talent, let him be the

more attentive, lest he let the wholesome instructions of this and the following Epistles escape his notice; for these contain the great sum of Gospel doctrine and duty, and are the last letters we have ever received from our long-absent friend and elder brother. Let us heed them, so that we may be accounted worthy to enter the paradise of God, and eat the immortalizing fruits of the tree of life, and live forever.

THE EPISTLE TO THE CHURCH AT SMYRNA.

[V. 8. Unto the angel of the Church in Smyrna write]—The angel or minister of this Church is supposed to have been the devoted Polycarp, who suffered martyrdom for the cause of his heavenly *Master*. These things are written, not merely for the sake of the Smyrnian Church, but for our sakes also, that we may take heed unto our ways, according to the *written word*.

[These things sayeth the First and the Last]—Christ addresses this Church under the attribute of his *eternity of being*; accuses them of the sin of insincerity; and gives promises to all who repent of their sins, and live faithful to the end, that they shall be fellow-heirs with him, and have eternal dominion over death.

[Which was dead]—For the redemption of the world; for by the grace of God, *he tasted death for every man*, so that whosoever believeth upon him shall not perish, but have eternal life.

[And is alive]—As our High Priest to atone for us; our unerring Prophet to teach us by his word and spirit; and our King to rule us; whose kingdom is an everlasting kingdom, and his dominion shall have no end.

[I know thy works, and tribulation, and poverty]—As he had written to the Ephesian Church, assuring them that he had observed all their *works* of love for his sake; all the *tribulation*, heart-felt sorrow, which they had endured, and all the *poverty* they had suffered in times of persecution, by confiscation of their worldly substance, for no other cause than their attachment to the Gospel. So he assures the Smyrnian Church that their *works*, *sorrows* and *sufferings* are not forgotten before God; but in the time of the restitution of all things, they shall be richly rewarded. Therefore, thou art rich in prospect, though poor at present; for thou art rich in faith and good works, and an heir of my heavenly kingdom.

[The blasphemy of them which say they are Jews]—These persons spoke contemptuously of Christ and his holy, self-denying religion, and declared the superiority of their system of worship to that of Christianity, which was everywhere spoken against, by Jews as well as pagans; but these had no genuine religion, and, therefore, they served Satan rather than God; having merely a form of godliness or religious worship, and rested in forms, modes, and ceremonies, while they denied the power of the Holy Spirit to

renew and purify the heart and conscience of the penitent believer in the Lord Jesus Christ. They applied the sacred name of religion to their ceremonial formality, and were, therefore, guilty of blasphemy and falsehood, and justly deserved the appellation, (as do all others who hold similar views,) “the synagogue of Satan”—the synagogue of deception and destruction. From such we are enjoined to turn away, as from some loathsome, hateful, ruinous thing; lest we be partakers of their evil deeds and doctrines, and suffer in their final overthrow; for God shall overthrow them, as he did Sodom.

[V. 10. Fear none of those things which thou shalt suffer]—Fear not them that kill the body, and have no more that they can do, as they have no power over the soul; but I will forewarn you whom you shall fear. Fear him who has all power in heaven, and earth, and hell, and over both soul and body, and can cast both into everlasting torment. The history of the Church informs us that the pious Polycarp was bishop of this Church. He suffered much for the cause of Christ, and was at last burnt alive, at Smyrna, about A. D. 166. For a more complete account of his martyrdom, the reader is referred to Fox’s Book of Martyrs. We are there informed that the Jews were particularly active in procuring his martyrdom, and brought the fire, and fetters, and faggots by which he was consumed to ashes. Such persons, whether Jews, Pagans, Papists,

or so-called Protestants, must, indeed, have been of the synagogue of Satan, and all who now possess a similar spirit, are the servants of Satan.

[Behold, the devil shall cast some of you into prison that you may be tried]—The devil is still the grand adversary of all good; he is the *prince* of the power of the air, the prince of all wrong political powers or rulers, and has actuated them, and still actuates them to do evil. He rules in the hearts of all the children of disobedience. Air means all people; hence he is the prince of the political powers of the air. All bad political governments are an invasion of divine right, or prerogative, and originated through the instigation of Satan, in the rebellion against the divine government, at Babel or Babylon, and hence such power is called Babylon, and must finally be overthrown to give place to the reign of Righteousness, or the Millennial kingdom.

[And ye shall have tribulation ten days]—The *ten days* here may be considered prophetic days, each day equal to a year; and may signify ten years of persecution in which they should be called to endure tribulation, heartfelt *sorrow* of mind and *affliction* of body. It may also mean the frequency of the persecutions which were to come upon them, as Jacob, Job, and others use the term *ten times*, to denote frequency.

I am inclined to think that, as no prophecy is of private or limited interpretation, that this has a

much wider range and application. We shall see in the progress of this work, in our investigations, that a prophetic *time*, which is a year of years, or three hundred and sixty years, is called *a day*; or, three times and a half are called *three days and a half*, which is equal to 1260 years. So in this passage, I think *a day means*, at least, a *half time*, or 180 years; then ten days would equal 10 times 180 or 1800 years of *tribulation* to be *endured* by the *Church in general*. Now, if we add the 100 years of the Christian era already past to 1800, we have the year A. D. 1900. By the time this period arrives, I apprehend the Church will have no more *tribulation* from her *heartless enemy, the man of sin*—bad political governments.

[Be thou faithful unto death, and I will give thee a crown of life]—Be faithful in adhering to all the doctrines, and practicing the duties of the Gospel unto death, and although thou art called to suffer as a martyr, I will give thee eternal life, and an unfading crown of glory. It is related of the pious Polycarp, that when brought before the court, and commanded to abjure and blaspheme Christ, he solemnly answered: “Eighty and six years have I served *him*, and he never did me wrong; how, then, can I blaspheme my king, who hath saved me!” He was then condemned to the flames, and tortured, not accepting deliverance, that he might obtain a better resurrection than those who deny their Lord and Master; for

those who suffer with him here shall also reign with him, being accounted worthy of a part in the first resurrection, and on all such the second death shall have no power.

[V. 11. He that overcometh shall not be hurt of the second death]—The first death separates a man from all the happiness, privileges, and immunities of this life. But the second death separates all who have to endure it, from all the happy companions, glorious privileges, and eternal immunities of endless life in the world to come. But he that by the grace of God overcomes his sins, and brings all his members into captivity and obedience unto the law of Christ, shall not be hurt by such a death, or separation from God and his glorious and eternal kingdom.

THE EPISTLE TO THE CHURCH AT PERGAMOS.

[V. 12. To the angel of the Church in Pergamos write]—This Church is addressed by our Lord, under the *attribute of omnipotence*, accused of the sin of *covetousness*; and promise is given to all who *repent* and overcome their *sins*, that they shall have the hidden manna, emblem of eternal riches.

[These things, saith he, which hath the sharp sword with two edges]—“The sword of the spirit, which is the word of God, cuts every way: It convinces of sin and of righteousness, and of judgment; pierces between the joints and marrow, divides between the soul and spirit, dissects the whole mind,

and exhibits a regular anatomy of the soul! It not only reproves and exposes sin, but it slays the ungodly, pointing out and determining the punishment they shall endure. Jesus has the sword with two edges, emblem of all power and authority in this life, and the life to come, because he is the Saviour of sinners, and the judge of the quick and the dead.”—*Dr. A. Clarke.*

[V. 13. I know thy works, and where thou dwellest]—All things are open before him with whom we have to do—our works, and ways, and habitations; for known unto God are all his works in all places of his dominion. I know how difficult it is for thee to live a Christian life amidst such surroundings; for here is Satan’s seat of learning; for the Pergamenian library contained over 200,000 volumes of satanic literature. Here king Satan had his throne and dwelling-place, and here he reigns and is universally obeyed; for the people have become so familiar with the devices and doctrines of the devil, that it becomes fashionable to serve Satan! It was a maxim among the Jews, that where the *law of God was not studied*, there Satan dwelt, but was compelled to leave the place where a synagogue, or academy, was established. Although this may be merely a tradition, yet there is a great *truth* underlaying the thought; for it is the experience of mankind, that where the law of God is most heeded, the people are the most

happy; and where it is the least studied, they are the most miserable.

[Thou holdest fast my name]—However unfashionable or unpopular my name or government is among the citizens of Pergamos, you have chosen to live according to its self-denying doctrines, and have not been ashamed amidst its vain philosophy, wealth, and worldliness to confess publicly, as did *Antipas*, my faithful martyr, that you are resolved to *live* and *die* CHRISTIANS.

[And hast not denied my faith]—You have not neglected or rejected the doctrines, duties, precepts, promises, and prophecies contained in the *writings* of my prophets and apostles, which contain the system of my faith, the faith once delivered to the saints, holy men who wrote as they were moved by the Holy Ghost, that all men might know and do the will of God on earth, as angels do in heaven. Christ is the author of the system of faith set forth in the holy Scriptures, as well as the author of the power to believe and obey it.

[Antipas was my faithful martyr]—Here is the most indubitable evidence that Antipas was faithful unto death; and he is hereby held up to this Church who were well and personally acquainted with him, as an example which they should imitate, as he was tempted in all points as they were, and had to contend with the same besetments. There is a work extant, entitled *The Acts of Antipas*, which informs us

that he was bishop of Pergamos, and that he suffered martyrdom, by being inclosed and burned to death in a brazen bull! However this may be, kind reader, like Antipas, we must be faithful to our heavenly Master, whether called to pass through flood or fire! The doctrine of Balaam, that whoredom and idolatry were very innocent things, and were matters of indifference, was very much like the doctrine of the Nicolaitans.

Any of you who are guilty of such practices, repent, or I will come unto thee suddenly, as the flashing fire from the tempest-driven cloud, and will fight against thee with the sword of my mouth!

[V. 17. To him that overcometh will I give to eat of the hidden manna]—This is as if Christ had said, “It has been a constant tradition of the Jews that the ark of the covenant, the two tables of stone, Aaron’s rod which budded, the holy anointing oil, and the pot of *manna*, were all *hidden* by King Josiah, when Jerusalem was taken by the Chaldeans; and that these shall all be restored in the days of the *Messiah*! But I am the true *Messiah*, the anointed of God, the Saviour of the world: therefore, whosoever heareth and heedeth what the Spirit saith to the Churches, shall enjoy all the riches, and power, and wisdom, and blessing in their highest perfection which were foreshadowed by these sacred symbols!”

[I will give him a white stone]—The heart of the

unregenerate is represented as corrupt, deceitful, stony, foolish, and dark or black; but he that comes to Christ, shall have his old, hard, and dark heart taken away; or, in other words, renewed. So in the language of David, God, for Christ's sake, shall "create in him a clean heart, and renew within him a right spirit." It shall no longer be a *black stone*, but a *white stone*—emblem of a pure, wise, and happy heart.

[And in the stone a new name written]—The term name is often used for law or government; while the children of wrath, and servants of sin, the law of sin is written, or contained in the heart. But when the heart is renewed, a new name or law is written on the heart, not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Now, the Lord is that Spirit, which does this work, and gives us pardon, and peace, and joy in the Holy Ghost, which is a witness to us of our adoption and acceptance; for the Spirit itself beareth witness with our spirit that we are the children of God.

THE EPISTLE TO THE CHURCH AT THYATIRA.

[V. 18. These things sayeth the Son of God]—Who addresses this Church under the *attribute* of *omniscience*; *accuses them* of the *sin of idolatry*; and promises to all who repent, and conquer, and live faithful throughout the present life: "I will give

him the morning star"—emblem of heavenly light, purity, peace, and happiness.

[V. 19. I know thy works]—For my sake, in extending a knowledge of the Gospel, and establishing my kingdom in the world; *and charity* or *love* for all the brethren in particular, and for poor sinners in general; *and service* for the poor, and fatherless, and afflicted, by helping all, and especially the household of the faithful; *and faith* in all my promises; and you have given evidence of the genuineness of your faith by your works; *and thy patience*, amidst thy labors and works for me and mine; and especially thy patience toward thy enemies; *and thy works* for thy enemies, doing good for evil, feeding such when hungry, giving them to drink when thirsty, and clothing and protecting them when destitute and afflicted.

[And the last to be more than the first]—You have given evidence that you are growing in grace, and abounding more and more in good works; but while you are living pure and praiseworthy, beware, lest by some unguarded duty, you become partaker of other men's sins!

[V. 20. That woman Jezebel]—Whoever this woman was, her character seems to have been like that of ancient Jezebel, the wife of Ahab. Almost all the ancient *versions* read: *Thy wife Jezebel*, and this reading is fully indorsed by Griesbach. The angel, messenger, or minister of this Church was in

all probability the husband of this pretended proph-
etess, and seducer of God's servants; and good as
he was, and he certainly was of an excellent charac-
ter, yet he was partaker of the sin of others, by be-
ing too lenient. He disobeyed the command of
Christ, "If thy right hand offend thee, cut it off!"
It appears his wife was acting very wickedly, and he
did not restrain her; and this is what Christ had
against him.

[V. 21. And I gave her space to repent]—In
every dispensation God has given men warning, and
space for repentance, before he would bring upon
them the impending evil. We may instance the
Antediluvians, the Sodomites, the Ninevites, the Is-
raelites, the Babylonians, and especially Ahab and
Jezebel, in the days of the prophet Elijah. (See 1
Kings, xxi.) But under the Christian dispensation,
the long-suffering of God is much more abundant;
and hence this Jezebel has ample space for repent-
ance.

[V. 22. Behold, I will cast her into a bed]—The
bed is the emblem of rest of body and peace of
mind, and is the means of physical and mental re-
freshment, when used according to the requirements
of nature and the dictates of common sense. But *a*
bed is used in the Scriptures as a symbol of afflic-
tion, tribulation, and anguish of body and mind. So
the Son of God declares to this Jezebel, and all
guilty of the like conduct, that his piercing eyes

shall discover their wills and affections, and make known their pernicious ways to all the Churches; for I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works; and that which was the place and instrument of your adulterous and idolatrous pleasures shall be the source of your greatest torment; and the children of your adultery, which became the objects of your idolatry, because you love and serve them more than your Creator, I will kill with a painful, lingering death in your beds of guilt, so that your bed shall become *a bed* of affliction, sorrow and anguish! And, finally, you and yours shall suffer the pains of the second death, unless you repent. How vain it is for mortal man to try to escape the all-discerning knowledge of him who *hath his eyes like unto a flame of fire*, by which every act and object is made manifest, in every time and place, so that all things are open and naked before him with whom we have to do.

[V. 24. But unto you I say, and the rest in Thyatira]—This language is evidently addressed to the angel or minister of Thyatira, and those of the Church who had kept themselves pure from the errors in doctrine, and the sinful practices into which Jezebel and her party had fallen.

[And have not known the depths of Satan, as they speak]—It appears from Church history that this Jezebel and her party were holding the doctrines of

the devil, and yet teaching that it was the highest wisdom of heaven. They were evidently a part of that sect called Gnostics (*wise* or *knowing*), and they called their doctrines *the depth of God*, intimating that they held the most profound secrets of divine wisdom. Christ, who knows what is in man, and needs not that any should instruct him, calls these doctrines *the depths of Satan*; that is to say, they are from beneath, earthly, sensual, devilish, the very opposite of wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[I will put upon you none other burden]—A *burden*, in Scriptural language, when used figuratively, signifies a severe calamity, a heavy affliction denounced against a person or people. Example: "The Lord laid this burden on Ahab." (2 Kings, ix. 25.) Isaiah uses the term often, as the "*burden of Moab*," etc. The absolute sense of the text, I understand to be, that it seems good to Christ to lay upon them no greater *burden* than these necessary things: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well. Fare ye well." The passage should not have been divided and punctuated as in our translation, but should have retained its proper order and connection. "I will put upon you

none other burden but that which ye have (already received from my apostles, by the Holy Ghost); hold fast till I come," to reward my servants and punish my enemies: therefore hold fast to the doctrines and duties, precepts and promises of my Gospel, for I will come at the time appointed, and will not tarry; for I am long-suffering, waiting for you my disciples to go into all the world, and preach my Gospel to all nations; then will I come and reward every man, accordingly as he may have obeyed or disobeyed my doctrine.

[V. 26. And he that overcometh]—The *world*, with all its vain philosophy and idolatry, and the *flesh*, with all its *covetous* sensuality, *desiring* that which it does not need, or which it can not rightfully possess; and the devil, with all his subtlety in refining upon the Gospel, by so writing fact and fiction, truth and error, as to deceive and destroy the souls of men, by inducing them to disobey God, as he did our first parents.

[And keepeth my works unto the end]—A *man* must show the genuineness of his faith by the goodness of his works; for they sustain the relation of cause and effect to each other: faith is as invisible as the air; works are as visible as the effects of the air: a genuine faith is the soul of good works; and as the body is dead and useless without the soul, so faith without good works is dead. That is, a faith that does not make a good and useful Christian of a

man, is worth nothing, for by their fruits ye shall know them. *Faith* and *works* are inseparably connected with the perfection of Christian character in our state of moral probation.

[To him will I give power over the nations]—All political power is fast passing into the hands of Christians. Indeed, Christians now hold the balance of political power in the whole world. The time will come when the saints shall possess the kingdom, and possess it forever. The Gospel will prove to be the power of God, containing his own divine system of laws, and will overthrow all other laws and religions, and be everywhere established and implicitly obeyed.

[And he shall rule them with a rod of iron]—Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Righteousness exalts a nation; for the work of righteousness is peace, and the effect of righteousness is quietness and assurance forever. Therefore *he*, the nation, which lives in righteousness, peace and quietness, shall rule among the nations as with an iron scepter: he shall have every thing his own way; for Right is finally to rule, and all kingdoms and governments must give place before him; as the vessels of a potter shall they be broken to pieces, utterly and irrevocably ruined and overthrown; and the Millennial kingdom shall be universally established, even

as I received of my Father, power, dominion and glory.

[V. 28. And I will give him the morning star]—I will give *him*, the nation which fears God, and works righteousness, the glory of the morning star. It is well known that the *sun*, *moon* and *stars* are emblems, in prophetic language, of *empires*, *kingdoms* and *states*. And as the *morning star* is that which immediately precedes the rising of the sun, so the emblem is probably to be understood of an *empire*, which is to be the last and best political government on earth, and shall usher in and be dissolved in the light of the Millennial kingdom of Christ. True religion is constantly increasing, and its influence being diffused among the nations, and, like the sun, is shining more and more unto the perfect day.

It is worthy of our careful attention that, according to my interpretation of the prophetic predictions, the United States of America is that government or empire, as it is the last foretold to exist until Christ sets up his Millennial kingdom.

CHAPTER III.

THIS chapter begins with the Epistle to the Church in Sardis ; and the angel or minister of this Church, and through him its members, are reproved, exhorted to repent, and threatened, if they do not repent, " I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

5. *Sardis* signifies the prince of joy ; the song of joy ; it also signifies a *crucible*. This age of the Church includes the time from A. D. 1680 to 2100. This is the age in which we are living, and our fathers before us for more than 180 years. We are, then, in the midst of this age. The Prince of Joy has reigned in this age, and it has exceeded all the ages before it for excellent poets, spiritual songs, inspiring hymns and joyful Church melody.

But the Saviour has a grave charge against this age. " I know thy works," and in this age they have been more abundant than in any previous age, and on this account " thou hast a name that thou livest," because of thy missions, bible societies, and many benevolent institutions ; " but thou art dead" to me in all this, and alive to the world and thine own selfish interests ; for ye are not so much concerned about the advancement of my Gospel kingdom in the world as thine own denomination, called

“our Church.” Remember, therefore, how thou hast received and heard in the Gospel “that whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” The number of those that thus live are but few in this age of the Church; therefore the fulfillment of the prediction is true. “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy.” This is the joyful city—the city of the Prince of Joy. But this is also the city of the Crucible—an age that tries men’s souls and bodies, by alluring temptations or cruel wars. The Redeemer gives command, suitable to all the emergencies and vicissitudes of this age, in these words, to this Church: “*Be watchful*, and strengthen the things which remain, that are ready to die: for I have not found thy *works perfect* before God.” How true this prediction concerning the present age! We called our nation a free nation, while we held millions in abject bondage. We called the Church of Christ *our Church*, and spent millions to advance local and denominational interests, where we would not spend a dollar for advancing the general interests of mankind. Therefore God is calling the Churches and the nations to pass through the crucible, and but “a few names in Sardis” will come out approved. But, thank God, “a few names even in Sardis” will come out as the gold of God, all the better and brighter for the refining. To those who

may consider our views of the Sardian age of the Church fanciful, we will submit for their consideration our *practical* annotations :

THE EPISTLE TO THE CHURCH IN SARDIS.

[V. 1. Christ addresses this Church under the attribute of Omnipresence : “ *These things sayeth he that hath the seven Spirits of God ;*” accuses them of the sin of dissimulation ; for *I know thy works, that thou hast a name, that thou livest, and art dead*]—You have the form, the *name*, and government, but you have not the power, the soul, the life ; for by your fruits, your works, ye are known. However, Christ promises to him that overcomes eternal friendship and protection in the kingdom of God : for he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my father and before his angels. What a glorious promise !

[V. 2. Be watchful, and strengthen the things which remain, that are ready to die]—The good seed of the kingdom, the word of God, which was sown in your hearts, has been plucked up ; some, at least, by the devil ; some has withered on stony ground ; some has been choked among thorns, cares or pleasures of this life : be watchful, be sober, be vigilant, for your adversary, the devil, seeks to destroy all. Pray always that the rich dews of grace

may come over you in many a gentle shower, to strengthen the things which remain, that there may be the blade, and the stock, and the ear, and the *full corn* in the ear, that thy works, thy fruits, may be *perfect, filled up*, and acceptable before God, as the *full-eared corn* at harvest-time is pleasing to the patient husbandman !

[V. 3. Remember, therefore, how thou hast received]—The grace of God, the Gospel of your salvation ; and come, as at the first, relying entirely on the mercy of God, through the merits of Christ, for redemption, even the forgiveness of all your sins, and acceptance, and the witness of the Holy Spirit.

[And heard]—What exceeding great and precious promises were made known to you in the beginning of the Gospel message, and how they comprehended the most glorious and eternal blessings.

[Hold fast]—These promises steadfast unto the end, and never cast away your confidence, which hath so great a recompense of reward.

[And repent]—Of whatever wrong you have done, or duty you have left undone, and return and come unto the Lord, and he will have mercy upon you, and abundantly pardon all your sins.

[If, therefore, thou shalt not watch]—And maintain thy position, and retain the blessings thou hast received, and regain the favor thou has lost.

[I will come upon thee as a thief]—And take

away all that I gave thee: for what hast thou that thou didst not receive? I will have mine own; and if thou wilt not improve the talents, gifts, graces, and privileges which I have graciously bestowed upon thee, I will take them away, as a thief, and thou shalt not know what I have done. "I will come upon thee;" I shall treat you as incorrigible enemies who have often been reprov'd, destroy you suddenly and unexpectedly, as a thief, and there shall be no remedy; for I will laugh at your calamity, and mock when your fear cometh.

[V. 4. Thou hast a few names even in Sardis which have not defiled their garments]—This language appears to be addressed especially to the angel or minister of Sardis. A few *names* or *persons*, belonging to the Church at Sardis, had kept themselves pure from the pollutions of erroneous doctrines and corrupt practices which were inculcated and indulged among them, as among the other Churches in Asia. It has been the custom of the Church, in all ages, when a person was *baptized* and admitted into it, by *this visible sign and seal*, to enroll their names in the church book, or record, kept for this purpose; and hence *names* are put here for *the people* themselves.

[They shall walk with me in white]—They shall be my familiar companions, and shall enjoy all the glory and blessings of my pure and heavenly kingdom; for they have given evidence they are worthy

of such a glorious inheritance. No mortal has ever been so favorably surrounded as not to be tempted to sin. Adam, amidst the beauties and pleasures of Paradise, disobeyed the divine command, and brought ruin upon himself and his race; while, on the other hand, none have ever been so unfavorably surrounded but that they have proved faithful in the belief and practice of the Gospel. Perhaps *Antipas*, of *Pergamos*, was encompassed by as ungodly and Sodomitish and malignant a set of men as ever lived; yet Christ says of him, "He was my faithful martyr," and consequently faithful unto death.

[V. 5. I will not blot out his name out of the Book of Life]—It was the custom of the Jews, as well as of the Greeks and Romans, to have a Book for the purpose of registering the names of the people belonging to their commonwealth. This book contained the names of all living citizens, and hence may properly be called the "Book of the Living," or "Book of Life." But from this book the names of all the *dead* were carefully erased, expunged, or *blotted out*. Here may also be an allusion to the practice of registering the names of all who were admitted into the *visible church* by water baptism; and hence the custom of *baptismal registers* in churches. They are properly books of life, as they contain the names of all who have become fellow-citizens with the saints, and are of the household of faith. Or there may be an allusion to the *white rai-*

ment worn by the priests; and the erasing or *blotting out* of the names of any from the *priestly register* who had grievously sinned, or were suffering some legal disability, or were not found of the lineage of Aaron. Such were dismantled of their *white raiment*, and sent away degraded, as *unworthy* of the holy place and office of the priesthood. But those who were found *worthy*, their names were not *blotted out* of the Book of Life. So Christ assures this Church that this shall be the portion of all his people who are faithful unto death.

[V. 6. He that hath an ear, let him hear what the Spirit saith to the Churches]—The things which are written to these Churches are dictated by the spirit of love, wisdom, purity and fidelity, and are worthy the attention, not only of the members of this Church, but of all the children of men who have eyes to see, or an ear to hear, or sense to perceive. It would seem that the term *Churches* was here used by divine foresight, to mock the wisdom of modern times, which defines the churches to be but one Church, *the Church*, and that to be an indescribable, indefinable, invisible something, which is infallible, and can not degenerate or apostatize. However, it is evident that all who hold these views are fallible, degenerate, and have grievously apostatized.

6. *Philadelphia* signifies the City of Friends and Brothers. It is, then, under this similitude or alle-

gory that the sixth age of the Church is represented and its general character foretold. But as this age will occupy the time from A. D. 2100 to 2520, we can not now tell by human prescience any thing about it. But we are not left in the dark, or to our own conjectures, for the spirit of prophecy, which writes divine history—history before the event comes to pass; that is, before the events come out of the dark chaos of futurity, they have been written by holy men, who wrote as they were moved by the Holy Ghost, and therefore their testimony is conclusive and incontrovertible. The Epistle to this Church, and to this age of the Church, is briefly comprehended in these words :

“And to the angel of the Church in Philadelphia write : These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth :

I know thy works : Behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Because thou hast kept the word of my patience, I also will keep thee from the hour of tempt-

ation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

He that hath an ear, let him hear what the Spirit saith unto the Churches."

The promises made to this age of the Church are exceeding great and precious. "Behold, I have set before thee an open door." Before the City of Friends and Brothers a wide and effectual door will be opened in all the world, for all manner of usefulness and goodness. And in that age they will not suffer the mortification of having the door of usefulness shut, "for no man can shut it." The Church will then be united—united, we stand; being united as an army of friends and brothers, she will be invincible. "Behold, I will make them of the synagogue of Satan," those false brethren that live in that age, "which say they are Jews, and are not, but do lie," I will make them acknowledge their hypocrisy, so that men may as clearly discern who are my disciples and who are not, as they did on the day of Pentecost, when the multitude saw the friends of

Jesus crowned with flaming fire. Messiah has promised to keep this age of the Church “from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” He will prevent this hour of temptation from coming in this age, as it is reserved for the last age of the Church and the world. “Behold, I come quickly,” after this age passes, even in the next age; therefore be faithful, and I will give thee a crown of life.

We submit a few practical notes on this epistle.

EPISTLE TO THE CHURCH OF PHILADELPHIA.

Our Lord *addresses* himself to this *Church* under the *attribute* of *Truth*; accuses some of the members of lying; and to all who overcome their sins, he *promises* the eternal honors and enjoyments of the city of God.

[V. 7. These things saith He that is holy]—In all his motives, works, and ways. *He that is true*—In all that he has ever said to mankind, in all that he says to the Churches, and in all the declarations of *this Revelation*, his veracity is unimpeachable; for he is the *fountain of truth*, in whom there is no error, or darkness, or variableness, or shadow of turning. *He that hath the key of David*—that has the *power* of which David’s was the emblem: as David ruled over Israel, so Christ is to rule over all the true Israel of God.

[He that openeth, and no man shutteth]—He that openeth a wide and effectual door for the advance-

ment of his kingdom in the world, in spite of all opposition, and which the united powers of earth and hell can not close, for he is the little stone hewn out of the mountain, which is to break in pieces and subdue all kingdoms.

[And he shutteth, and no man openeth]—He restrains, or impedes the power of earthly kingdoms, and makes them subserve his purpose, as the scaffolding to the Temple, till all is complete, and then, in the fullness of times, they shall be taken away with the rubbish, and no man, or combination of men, or devils, can subvert his purpose; for *he is King of kings, and Lord of lords.*

[V. 8. I know thy works]—What thou hast done and suffered for the sake of my kingdom. Behold, *I have set before thee an open door.* Thy way is clear, under my grace and providence, to enter the very citadel of sin, and then to push on thy conquests and take the “man of sin,” and all his subjects; for my grace and power is sufficient for the work; the door is open before thee, and no man can shut it. Amen.

[For thou hast a little strength]—In weakness thou art made strong; for when thou feelest thine own feebleness, then it is thou callest upon me for help, and I will give thee a power and a wisdom which thy enemies can not gainsay or resist; for according to thy day, whether thou goest through fire or water, so shall thy strength be.

[And hast kept my word]—As the only rule of thy faith and practice, and hast not suffered it to be corrupted by the reasoning of vain men, or improved by false philosophy.

[And hast not denied my name]—*My person, character, power and government.* Ye have confessed that, as to my person, I am of the seed of David; as to my character, that I have demonstrated that I am the Son of God—*Immanuel*; as to my power, that I have all power in heaven and earth, that in me dwelt and dwells all the fullness of the Godhead substantially, and for evermore; and as to my government, it shall rule over all, and to it there shall be no end.

[V. 9. Behold, I will make them of the synagogue of Satan]—Those who claim to be *the Church, the true Church, the only Church*, and deny *salvation to all others*, and their *errors in doctrine, and corruptions in practice*, give evidence that they are not the servants of God, but of their father, the devil; for his works they do, and by their fruits ye shall know them; and if they claim to be the Church, or synagogue, they are of the synagogue of Satan; although they claim to be Jews, they are not Jews inwardly, whose praise is of God, and not of men.—Do men gather grapes of thorns, or figs of thistles? therefore they do lie in setting up their claim to be Jews; for they have so corrupted the simplicity of the Gospel that they have no longer the form,

the true doctrines, much less the spiritual life and power of my pure and peaceful religion which is the power of God unto *present and eternal salvation*, to all who believe and obey.

[Behold, I will make them to come, and worship before thy feet]—To admit all, and submit to all the doctrines of my Gospel, as containing the true principles of universal right, peace, and good-will among men, and for my glory I shall so order the affairs of men, and direct the events of time, in the course of my Providence, that the Jews shall be obliged to seek unto Christians for toleration, support, and protection, which they shall be obliged to work for in the most abject manner on their part, and on yours the most honorable. This is now being fulfilled, and will be perfectly fulfilled in the Philadelphian age.

[And to know that I have loved thee]—That I love every one who walks in the steps of the faith of Abraham, and serves me not merely in word, but in deed. And I will make the Jews know that the love which was formerly fixed on them, is now removed, on account of their *unbelief* and *disobedience*, and is now bestowed upon you gentiles, because of your *faith* and *obedience*.

[V. 10. Because thou hast kept the word of my patience]—You have done and suffered patiently the things which were required in my word, which teaches that I am long-suffering, and that I have left you an example of patience, even unto death; so you

should follow my steps, as ye have, and be patient toward all men, if happily they may repent of their errors, and come to the acknowledgment of the truth and be saved.

[I will also keep thee]—As you have wonderfully and patiently kept my words of precept and promise, in the time of tribulation and affliction, I will also keep thee; do wonderful things for thee in delivering thee from evil, which shall astonish thine adversaries, and greatly rejoice thine own heart.

[V. 11. Behold, I come quickly]—To give evidence to you that I am not slack concerning my promise; and my rewards of consolation will I bring for all my faithful friends; but against my enemies I shall sit in judgment, and award them tribulation and anguish.

[Hold that fast which thou hast]—See, it is but a little while that you have to labor, and watch, and suffer, for my sake; so if you are faithful, it is but a little time till the crown will be yours, and yours forever, without the possibility of again losing it. The crown is an emblem of the highest honor, wealth, and happiness. Why the exhortation *to hold that fast which thou hast*, if there were no possibility of letting it go or losing it? Therefore let us give the more earnest heed to the things we have, lest at any time we should let them slip, and the inheritance prepared for us, to be taken possession of by another. This is the plain, common-sense teaching of the text.

[V. 12. A pillar in the temple of my God]—The *Church* is the *Temple* of God, built up of living stones, individual, living members. Christ is the *foundation* laid in Zion, on which it is built; and his *ministers* and *people* are the two *pillars*, Jachin and Boaz, by which it is adorned and supported. JACHIN, *that strengthens or establishes*; BOAZ, *strength or stability*; all receiving their glory, and honor, and power, from Christ, the master-builder, who has laid the foundation and brought forth the head-stone with shoutings, “Grace, grace unto it!”

[And he shall go no more out]—For there shall be no more liability of forfeiting his citizenship, or need of his going out to seek for comfort or pleasure, for himself or others; for the city of God contains, to the utmost perfection, all that can be provided for its glorious and immortal inhabitants.

[I will write upon him the name of my God]—As the ancient Jewish priest had the name of Jehovah written upon him, to show that he was exclusively the Lord’s, so the Christian shall bear the name, and be entirely consecrated, “Holiness to the Lord,” as priests of his heavenly kingdom.

[And the name of the city of my God]—As the high priest had on his breastplate the names of the twelve tribes engraved, and these constituted the *city* (religious organization), or *Church of God*, Christ here promises, that in place of the *twelve patriarchs*, the names of the twelve apostles, representing the

Christian Church, or all true believers in Christ, the Spiritual Israel, shall be written; which, in contradistinction to Old Jerusalem, is called New Jerusalem, and which God has adopted in place of the *twelve Jewish tribes*.

[My new name]—The Saviour of *all*, the Light that lightens the Gentiles; the Christ, the Anointed one; the only governor of his Church; the Redeemer of all mankind, and Sovereign Ruler of universal dominion. My new name, King of kings, and Lord of lords; for I shall rule supreme over all kingdoms and empires.

7. *Laodicea*, signifies people that are just, the city of the just people. This, then, is the allegory under which the last age of the Church is represented, and it is precisely the age we should hope to see immediately before the second advent of the Messiah, and the commencement of the Millennium. The period of time for this age will be from A. D. 2520 to 2940.

The epistle to this Church, is in these words :

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth; Because thou sayest, I am rich, and increased with goods, and

have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

In the close of this epistle, the true Witness, to all events and vicissitudes through which his church has been called to pass, or ever will be called to pass, now declares that the end has come: "Behold I stand at the door and knock," as ever ready to receive sinners, and though it is the evening of time, I will sup with him, and he with me in the millenni kingdom. "To him that overcometh will I grant to sit with me in my throne (after the first resurrection), even as I also overcame (sin, Satan and death, at my resurrection), and am set down with my Father in his throne."

Now, some may be ready to say, what do we gain

by all this? We learn that an infinite prescience has foretold these things, and therefore they were foreknown; that an infinite wisdom and power controls these things; and that through infinite goodness all things are working together for good to them that love the appearing of our Lord Jesus Christ.

What but infinite wisdom could have seen that the Church would have been so different, in different ages?

1. First she was the City of Desire; 2. Then the City of Bitterness; 3. Then the City of Exaltation; 4. Then the City of Affliction; 5. Then the City of Joy; 6. Then the City of Friends and Brothers; 7. Then, in the last age, the City of the Just, or the City of the Righteous, ready to be ruled by the Lord our righteousness.

The predictions in regard to the past have been faithfully fulfilled, and, therefore, we believe that not one jot or tittle will fail in the future.

We close this chapter with a few practical notes :

EPISTLE TO THE CHURCH OF THE LAODICEANS.

The Lord Jesus Christ addresses himself to this Church, under the attribute of Immutability, accuses them of the sin of indifference, and promises to all who overcome their sins, "will I grant to sit with me in my throne," as I also overcame, and am set down in my Father's throne.

[V. 14. These things saith the Amen]—The things that are here said are uttered by him who ought to be heard by all, who will be heard by all who love him, and shall be heard by all who hate him, whether they will or not, when he announces their everlasting doom.

[The faithful and true witness]—And what he says for his friends is faithful and true; it is all he ought to say, and no more, nothing wanting or wrong by excess or defect; and so when he shall bear testimony against the workers of iniquity, out of their own mouths he will condemn them, and they shall acknowledge that he is in the strictest sense “the faithful and true witness,” the beginning of the creation of God; that in faithfulness and truth he is before all, above all, bears rule over all creatures, and in all things has the pre-eminence.

[Thou art neither cold nor hot]—You are not my zealous friends, nor my active enemies; you are indifferent; you are not living as Christians ought, nor acting as Pagans do. But you seem not to care whether Paganism or Christianity prevails!

[I would thou wert cold or hot]—If you were cold, opposed, fighting against me, I should treat you according to your works: that is, if you were my avowed enemies, I should deal with you as enemies; or, if ye were hot, active, and laboring for my cause and kingdom, I should treat you accordingly: that is, if you were my friends in profession and practice, I

would deal with you as my friends! But you are neither! Infinite wisdom is perplexed with your *conduct*, for it is unstable as the wind, and thy goodness as fleeting as the morning cloud and early dew: O, Laodicea, what shall I do to thee?

[So then, because thou art lukewarm]—Living so indifferently as to the great principles and practices of right and wrong, that Christians can scarcely discern whether you are heathen or not, and Pagans can see little or no difference between you and themselves. “Thou oughtest to be one kind of a man: either a good man or a bad man.” There are many persons living so near the line which divides between right and wrong, it is hard to say whether they are good or bad. *But God can not be deceived.*

[I will spew thee out of my mouth]—Food is taken into the stomach for the purpose of nourishing, strengthening, and building up the body; so when we are received into Christ, it is for the same purpose, that we may nourish, strengthen, and build up his body, the Church. But if we answer not this legitimate object, we shall be cast out, as lukewarm water, or offensive food, from the mouth.

[Because thou sayest I am rich]—The effect of riches upon the human mind is to estrange it from its dependence on God, and cause it to look for happiness in the sordid things of sensuality. This was especially the condition of this Church; it was ready to say: “I am rich because I have gone along smoothly;

I have said smooth things about Pagans by whom I am surrounded. I have had their patronage in business. I have treated Christians kindly, though I have never appeared to be very solicitous about the diffusion of their doctrines; done but little to establish Christianity, or overthrow Idolatry. Therefore, having passed on quietly among men, I am rich, and increased with goods, and have need of nothing." Most contemptible mortal, thy dissimulation may have secured thee the wealth of the world! But what shall this profit thee, when called to account for denying me? Thou fool, in this night of sin, thy soul shall be required of thee! Thy conscience smites thee; thy spirit reproves thee; my word condemns thee; and knowest not that thou art most wretched amidst thy riches, and miserable with the multitude of thy goods; and poor, though surrounded with thy plenty; and blind to the daily wants of others, and the eternal interests of thine own soul; and naked in all thy *doings* and dealings; for all things lie open and naked before him who is thy Redeemer, Saviour, and Judge: and will he not bring every work into judgment?

[V. 18. I counsel thee]—In view of thy helpless condition, my advice is free, it is wise; and suits thy case in every particular. Thou art without white raiment, purity and salvation; naked before God; and blind, so as not to see the means by which to cover thyself; and too poor to secure help with-

out my grace, and too proud to ask me for it; for pride and poverty go together, especially in spiritual things. Thou art *miserable* on account of thy *blindness*, and *wretched* on account of thy *poverty*, which adds *misery* to *affliction*. Reader, this picture of this Church, is but the picture of other Churches and individuals. O, hear the counsel of Christ; for although thy case is dreadful, if it be such as this, it is not yet hopeless!

[To buy of me gold tried in the fire]—True riches are represented under this emblem, and all who are not yet supplied, are invited to come, on the *same condition* as set forth by the prophet. “Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea come, buy wine and milk without money and without price.” Give yourselves unreservedly, soul and body, to the Lord, and this is all he will ask; and in return he will give you his Holy Spirit, which is more valuable than all else that can be desired. Reader, all the treasures of the world are only imaginary riches; this alone can make thee truly rich. Poor gold diggers of earth, give yourselves for this gold, and be truly and forever rich.

[White raiment]—The emblem of honor, protection and purity; the garment of salvation, that righteousness which is by faith of the Son of God, that thou mayest be clothed with the wedding garment, and that the shame which would result to

thee, for want of this raiment may not appear at the marriage feast.

[Anoint thine eyes with eye-salve]—This anointing is of God: the Holy Spirit is the good physician that applies it to the eyes of our mind, that we may see wonderful things out of God's word, his precepts, his threatenings against their violation, and his promises to all who repent and live faithful. Buy this eye-salve, by humble prayer to God, who has promised to be more ready to give it, his Holy Spirit, to them that ask him, than parents are to give good gifts to their children. Then thou mayest see plainly thy present perilous condition, and the things which make for thy future and eternal peace.

[V. 19. As many as I love, I rebuke and chasten]—I rebuke those who only need rebuke, and I chasten those who need chastisement, and do it from no other motive than love to all. No chastening is joyous, but grievous, yet it worketh the peaceable fruit of righteousness to them that are disciplined thereby; and I receive such and love them freely. But those who despise my reproof, and disregard my chastisements, I shall destroy them suddenly and without remedy. Be zealous, therefore, and repent: "Turn you at my reproof; behold, I will pour out my Spirit upon you, I will make known my words unto you."

[V. 20. Behold I stand at the door and knock]—For the purpose of making known to you your condition, and I am in earnest about your case: I stand,

for there is no time to be loitered away ; at the door ; I have come to thee, lest peradventure thou mightest excuse thyself in coming to me, on account of thy blindness, poverty and misery. So, out of love to thee, I have come to thy house to see thee just as thou art : I knock for entrance ; I am the good Physician, I can cure thy blindness, relieve thy poverty, and remove thy misery ; and I will do all this freely, without money and without price, if thou wilt open the door and bid me welcome.

[If any man hear my voice]—God speaks to man in many ways : in mercy by his Spirit, in a still, small voice ; in warning, in the whirlwind of rebuke by his faithful ministers ; and in the earthquake of his judgments, by the denunciations of his law against those who have rejected the propitious offers of Gospel grace. But if *any man will open one door* of repentance, God will open the *windows of heaven* and pour him out such a blessing there shall not be room to contain it. If man will ask, God will give.

[And open the door]—His eyes to read my word, his ear to hear my word, his heart to heed my voice, by my word, and Spirit, and ministers. Whosoever has thus heard the voice of Christ is quickened into life, and has power to open the door and receive or reject this heavenly guest. The voice of Christ gives life, and the entrance of his word gives light. But it is man's *own act* to open his eyes to see, his ears to hear, and his heart to heed and receive Christ

and his word. God has given us eyes and ability to open or close them, but does not *force* us to do either; therefore, the opening of our eyes and seeing, or the closing of our eyes and not seeing, is our *own act*; for we are *moral agents*, and treated as such. We must open the door of our own free will, and he will come in as cheerfully as the light comes to the open eye, for he is the true Light of the world.

[I will sup with him]—I will take up my abode with him; be his guest in the morn of life; I will be his constant companion; I will dine with him in the strength of manhood, at the noontide heat; I will sup with him at eventide, when the day is growing dim; and partake with him of his last bit of bread and water; no difference how poor his cabin, how humble his hovel, or how trifling his tent, I will not be ashamed of him; but I will be his familiar friend to the last, and I will prove it by eating with him.

[And he with me]—I will feed him with angel's food, with the bread and water of life; my presence shall be to him more than all the sons of men; my words shall be sweeter than honey, and the honeycomb; and the habitation I have for him shall be more delightful than Eden, and above all, I will grant to him to sit with me in my throne, and enjoy the eternal glory of my kingdom.

[V. 21. Will I grant to sit with me in my throne]—In every case it is to him that *overcometh*, to the *conqueror*, that the final promise is made. He that *conquers not*, is not *crowned*; therefore, every promise is here made to him that is faithful unto death. Here is a most remarkable expression: Jesus has conquered and is set down with the *Father*, upon the Father's *throne*. He who conquers through Christ, sits down with Christ upon *his throne*. But Christ's throne and the throne of the Father is the same; and it is on the *same throne* that those who are faithful unto death are finally to sit. How astonishing this state of exaltation! The dignity and grandeur of it, who can conceive? This is the worst of the seven churches, and yet the most eminent of all the promises is made to it; showing that the worst may repent, and attain even the highest state of glory.

[V. 22. He that hath an ear let him hear]—All these promises are *conditional*. The doctrine of the unconditional election of individual men to eternal life is more modern than the teachings of this Revelation; and as this is the last epistle of God's will to men, given with the promise of a blessing to all who read it, and hear it, and heed it; and a curse denounced against him that adds to or takes from it, we should be particular that all our doctrines and practices agree with the infallible teachings of this divine Revelation. Antinomism, and the impossibility of falling from grace, are not taught in this

book. If we have in any measure fallen away from our steadfastness, or the divine favor, let us repent and do the first works, for the promise is to him who is faithful unto death. There is no such doctrine, as once in grace, always in grace, without the possibility of becoming lukewarm, for we learn that all seven of these Churches had in some measure apostatized. If the seven ages of the Church were not designed to be represented by the allegory of these seven churches, why were they chosen in preference to all others? Were there not many other cities and churches of equal or greater importance?

CHAPTER IV.

WE are told by the prophet in this chapter, that he was permitted to see the throne of God in heaven, and the four and twenty Elders, and the four Beasts full of eyes before and behind, and he saw the Elders reverently lay down their crowns, and worship Him that sat on the throne.

After having had a view of the Church through seven successive ages, and having seen her privations, persecutions, and final triumphs, after the vicissitudes of 2940 years; he now hears as it were a trumpet talking with him, which said: "*Come up hither, and I will show thee things which must be hereafter,*" concerning nations, kingdoms, empires, and republics. But as we are compelled to be brief, we must refer the reader once more to the large work, by the author, "The Voice of the Prophets." A *Beast* in prophetic language, when used figuratively, signifies a political government. These four beasts, then, like the four beasts seen by Daniel coming up out of the sea, signify four political governments, which were to be hereafter, that is, after the giving of this Revelation. The first of these beasts was beyond a doubt, the Pagan Roman Government, which, like a *Lion*, held the *supremacy* among the

nations 420 years, or to the end of the Seal Period ; then his power began to decline, and the papal power to increase for about 100 years, when the former entirely lost its power, and the latter, the Papal Government, gained complete supremacy, and held it uncontrolled and without any decline, until 1683. Then, like the Pagan Roman Government, for the next hundred years its power was fluctuating, and by 1783 it had completely lost the supremacy. This government was a dual or double government. The Ox—political power—did the work ; the Man—ecclesiastical power—directed and controlled in the affairs of State as the driver does his oxen. This government is St. John's seven-headed and ten-horned beast, which we shall show the reader more fully hereafter. Then the fourth beast was like a flying Eagle, and as this beast or government was to be the next and last, and as the American government, "the United States of America," did gain the supremacy over all other governments in 1783, and as she has on her banners the emblem of the "*flying Eagle*," therefore, the conclusion is inevitable that the United States of America is designed, under the above emblem, and as certainly foretold, as any of the great governments of any time, country, or nation. And what settles the difficulty beyond a doubt, in my mind, as to these beasts or governments, is the chronological facts contained in the predictions of the prophets. The old Pagan Roman

Beast, the Lion, was to hold the supremacy for a time, times and a half time, or 1260 years, which brings us from the foundation of Rome, say 737 B. C. to 523 A. D. Then the ox and man government, St. John's Beast having seven heads and ten horns, which we shall notice more fully in the proper place, was to continue the same length of time of the previous beast, so that if we add 523 to 1260=1783, we have the year in which the ox-man power lost its supremacy; not that it was destroyed any more than the old Pagan Roman government; but the Flying Eagle gained the supremacy over it. And as no other government came into existence or was recognized as an independent and powerful government in that year, it follows beyond a reasonable doubt, that the United States of America is the government foretold by the prophet. We shall also notice, in the proper place, that the United States of America is foretold under the emblem of the two-horned beast, just as certainly as the ox and man government is foretold under the emblem of the seven-headed and ten-horned beast.

We submit a few practical and critical notes:

[V. 1. After this I looked, and behold a door was opened in heaven]—After having received the former communications to the seven churches, and seen the former vision of Christ on earth, in the seven churches, amidst the seven golden candlesticks, and holding the seven stars in his right hand, enlighten-

ing, sustaining, and directing all; then St. John was immediately in the spirit, (absent from the body, and present with the Lord, and overshadowed by the Spirit of prophetic wisdom,) and the first voice which he heard was as it were of a trumpet talking with him, which said: "Come up hither, *and I will show thee the things which must be hereafter.*" The *historic* and *didactic* part of this book ends with the three former chapters, and with this the *Prophetic Revelations* commence.

[V. 2. And behold, a throne was set in heaven, and one sat on the throne]—How wonderfully glorious must the heavenly world appear to a disembodied spirit, caught away from all its earthly surroundings, and with its powers so completely developed, as to see as it has been seen, and know as it has been known; seeing and knowing at once the past, present, and the future. What a *divine fitness* must appear in all God's dispensations! an *eternal goodness* in all his dealings with all his creatures! and an infinite *wisdom* and *power* in all his works, throughout his universal dominions!

[V. 3. And he that sat, was to look upon like a jasper and a sardine stone]—The countenance of this *Glorious One* was exquisitely beautiful; the *jasper*, the ground-work of the color, a beautiful transparent white, and the sardine stone color, some of which are of a beautiful vermillion, completes the prophetic picture. There is no attempt at a descrip-

tion of the divine Personage, so as to point out any *similitude, form, or dimensions*. It appears to be the object of the prophet to point out the surrounding glory and grandeur of the divine throne and residence, rather than the *person* of the *immortal* and *Almighty King*. The *jasper* and *sardine stone* combined, are emblems of immortal *youth* and *beauty*. Beloved, it doth not yet appear what we shall be, we are not yet clothed with our glorified bodies, but we shall be like Christ, when he appears in his glory to receive us into the inheritance of the saints !

[A rainbow round about the throne]—The rainbow is the emblem of *perfect light* and *beauty*, and yet as gracious to the eye as the *emerald*, which is of a lively and variable green, which seems to signify that the effulgence of light was so tempered by refraction and reflection, as to be perfectly agreeable to all in the divine presence. *Light* is that invisible ethereal matter which renders objects perceptible by the visual organs. It appears to be distributed throughout the immensity of the universe, and is essentially requisite to the enjoyment of every rank of perceptive existence. It is by the agency of this mysterious substance that we become acquainted with the beauties and sublimities of the universe, and the wonderful operations of the Almighty Creator. Such, then, are the important and beneficent effects of *that light* which every moment diffuses its blessings around us. It may justly be considered as one of the most essen-

tial substances connected with the system of the material universe, and which gives efficiency to all the other principles and arrangements of nature. Hence we are informed, in the sacred history (of creation), that light was the first production of the Almighty Creator, and the first-born of created beings; for without it the whole universe would have presented nothing but an immense blank to perceptive existences. Hence, likewise, the Divine Being is metaphorically represented under the idea of *light*, as being the source of knowledge and felicity, to all subordinate intelligences: "God is *light*, and in him is no darkness at all;" and he is exhibited as dwelling in *light* unapproachable and full of glory, whom no man hath seen or can see while the spirit is imprisoned in the body. As light is an element of so much importance and utility to the system of nature, so we find arrangements have been made for its complete diffusion throughout all the worlds of the universe.

So from the eternal throne, the light of divine truth emanates in mildest rays, suited to every capacity, and adapted to the heart-wants of every child of man; and complete arrangements have been made in the Gospel, for its universal diffusion, until the whole earth shall be filled with the knowledge of the glory of the Lord.

[V. 4. And round about the throne four and twenty seats; and upon the seats I saw four and twenty

elders, clothed in white raiment, and they had on their heads, crowns of gold]—These elders are evidently put by a figure of speech, called metonymy, for the whole host of God's elect—*twelve* representing the Jewish Church, and twelve the Christian Church—twelve patriarchs and twelve apostles make twenty-four.

[And out of the throne proceeded lightnings]—The opening of the seven seals, which was first in the order of the divine government, was evidently for the purpose of imparting light on the dark and mysterious future. Light is first in grace as well as in nature.

[And thunderings]—The sounding of the *seven trumpets*, the voice of Gospel grace, declaring the promise of heavenly showers. [And voices.] The pouring out the seven vials—the revealing the wrath of God from heaven, against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

[And there were seven lamps of fire burning before the throne]—The concluding member of this verse explains who are meant by the seven lamps of fire: they are the seven spirits of God, the seven orders of created spirits, which are in the Scriptures represented under the similitude of a flame of fire. 1. Spirits of the just made perfect; 2. Angels; 3. Archangels; 4. Cherubim; 5. Seraphim; 6. Principalities; 7. Powers: all ready to do the will of God

for the heirs of salvation; bearing to them words of comfort, or the *voices* of warning and wisdom; or denouncing against his enemies the *thunderings* of his wrath, or the *lightnings* of his vengeance! These are the seven spirits of God, by creation, redemption, and subordination; and compose the heavenly family, and are constantly employed in doing the will of our heavenly Father.

[And before the throne there was a sea of glass, like unto crystal]—Whenever the term sea is used in this book in an emblematic sense, it signifies the Church. When qualified by the adjective glass or crystal, it implies the Church of the first-born, which are in heaven, and are pure and perfect; while the sea, or Church of earth, is more or less commingled with the beggarly elements of the world. The text then expresses the idea, that round about the *throne* was a countless number of pure, holy and happy beings, like a vast sea of attendants and ministers before the throne of the Supreme King!

[Four beasts full of eyes, before and behind]—The four beasts here, I humbly conceive to signify the four great *political powers* of the earth, which were as completely under the control of the divine Being, as if in the midst, or immediately in the presence of the throne; for he that sits upon the throne is omniscient, all things lie open before him in all places of his vast dominions, whether in the heavens or the earth. There were but *four great political*

governments to exist from this time to the final extinction of all *political governments* and the establishment of the Millennial kingdom. But one of these was to be a double government, as the fulfillment proves, and therefore they are represented as four beasts or governments. These governments, or beasts, were full of eyes, or officers, looking every way to promote the interests of their government, from the highest to the lowest, from head to foot, before and behind. The laws of men are retrospective, looking behind or back into the past for precedents, by which to be guided in the future; while the law of God is prospective, being dictated by an infinite prescience, which sees the end from the beginning, and lays down beforehand, rules of action for his creatures throughout the interminable ages of eternity. But it appears that all these beasts were to have been both human and divine laws, to look behind and before, and officers of the same character.

1. The Old Roman government—the lion.
2. The New Roman government—the calf or ox.
3. The Church and State government—the man.
4. The Republican Empire—the flying eagle.

[The first beast was like a lion]—The Old Roman Empire was among governments what the lion is among beasts; it had the mastery, and swayed the scepter of empire uncontrolled among the nations

for more than one thousand years.—(See *Gibbon's Rome*.)

[The second beast like a calf or ox]—How true this description of the New Roman Empire, whose laws were remodeled under Justinian, about the year A. D., 520 to 540. It was like an unused ox or calf; for the people and rulers were not used to the Pandects and Institutes; yet this government was patient and useful as an ox.

[And the third beast had a face as a man]—The Roman Pontifical government claimed to be the highest order of government; to be among governments, what man is among the creatures of earth; the head, the chief, the greatest. And as the ox alone is of no use to labor, so the New Roman government or ox was directed and controlled by *the man*. And this same government is symbolized by another beast, having seven heads and ten horns, upon whom the “woman” clothed in scarlet sits, and directs all its movements. These two governments sustain the relation of cause and effect to each other, and when the beast falls, the rider goes down with it. Hence, the beast and false prophet fall together at the same time.

[And the fourth beast was like a flying eagle]—*This, the highest and noblest form of political government*, is represented by an eagle, a free eagle; one that enjoys universal liberty. So the government of which the eagle is the emblem is to be a

liberal government, a universal Republican Empire, and is to extend its power rapidly as the flying eagle, over all the world. America is now the land and the home of the FLYING EAGLE.

[V. 8. And the four beasts had each of them six wings about him]—It would appear that the providence of God was equally watchful over all his creatures, and that, through secondary causes, he was continually caring for the moral welfare of all mankind. Each of these beasts had six wings, or angels with wings; therefore they had twenty-four wings in all, which just corresponds with the *twenty-four elders* which surround the throne, and are representatives of the whole *heavenly host*, which are everywhere, in the Scriptures, represented as flying and watching over the interests of men and nations.

[And they are full of eyes within]—They are constantly concerned for the moral welfare of political governments; they are the officers, who are looking within the minds and hearts of men, and, under the Holy Spirit, comfort the good, and reprove the bad of sin, of righteousness, and of a judgment to come. These living creatures, which are looking at the internal workings of all governments, will so control its internal machinery, the minds and hearts of men, that they will be constrained to give up their corrupt, cruel, unjust and imperfect governments, and submit to the divine kingdom in all things. This is clearly indicated by the example which these

holy beings present to us. They rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" for thy kingdom is holy, and almighty, and everlasting, and must rule over all.

[V. 9. And when those beasts give glory]—Of all their power and dominion, and the honor of all their labors, and substance, and thanks of all their hearts to him that sat on the throne, for his mercy and goodness, who liveth forever and ever, and acknowledged his universal and everlasting dominion; for all kings shall cast their crowns before his throne, and all kingdoms shall serve him; for he liveth forever and ever.

[V. 10. The four and twenty elders fall down before him that sat on the throne]—These elders, and the four beasts, are the symbols of the whole family of God's rational creatures in heaven and in earth. The four *beasts* symbolize earthly and temporal things; the four and twenty *elders* symbolize spiritual and eternal things, and are, therefore, working together, as a wheel in a wheel, throughout the vast dominions of the Almighty, to accomplish his purposes in bringing all things subservient to his will. These sustain the relation of cause and effect to each other, they work together, and, in the fullness of time, at the restitution of all things, will worship him that liveth forever and ever, and cast their crowns, the ensigns of their power and dignity, be-

fore the throne of the King of kings, humbly acknowledging the infinite and eternal supremacy of God, and that from him they have derived their being, and all their blessings, both temporal and eternal.

[V. 11. Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things; and for thy pleasure they are, and were created]—In the fullness of time, all powers in heaven and earth, shall unite in one jubilant song; for the year of jubilee will come, and all the slaves of earthly governments shall go free, and all lands which have been alienated during the whole period of political and moral rebellion, shall revert to their former and proper owner, the Supreme Ruler of the universe. We learn from this doxology, that God has an indisputable and inalienable right, by creation, to all things; and that they *were created for his pleasure*, and that they *are yet created* for the same high and holy purpose. And that actuated by the same motive, he *preserves*, and will forever perpetuate their existence. Wherefore we justly conclude that he hates no creature which he has made; and that he never has, nor ever will create any rational being to make it eternally miserable without its own fault. No wonder that one of the most prominent advocates of the contrary doctrine should be disposed to deny the authenticity of this Revelation; for his theory of unconditional election and repro-

bation finds no countenance or support in the teachings of this book!

It is worthy of our notice, that there appears to be an evident allusion to the encampment of the Israelites in the wilderness; and as everything in the Mosaic dispensation was typical of future and heavenly things, we may receive instruction by reflecting upon them. Jewish writers inform us, that upon the different ensigns, or standards, when set up in the encampment, that they were arranged in the following order, into four grand divisions, of three tribes each, and that it was in the following manner, with the following emblems:

1. The *lion*, on the standard of JUDAH, *Issacher*, and *Zebulon*. These three tribes occupied the *East* of the encampment.

2. The *calf*, or *ox*, on the standard of EPHRAIM, *Manasseh* and *Benjamin*. These three tribes occupied the *South* of the encampment.

3. A *man*, on the standard of RUBEN, *Simeon*, and *Gad*. These three tribes occupied the *West* of the encampment.

4. A *flying eagle*, on the standard of DAN, *Asher*, and *Naphtali*. These three tribes occupied the *North* of the encampment.

Rabbi Abin says: "There are *four* which have principality in this world: among *intellectual creatures*, MAN; among *birds*, the EAGLE; among *cattle*, the OX; and among *wild beasts*, the LION. Each of

these has a kingdom and a certain magnificence ; and they are placed under the throne of glory (Ezek. i, 10), to show that no creature is to exalt itself in this world, and that the kingdom of God is over all."

As there are but *four* industrious and useful classes of mankind, I humbly conceive that the LION is emblematic of RULERS; the OX, of HUSBANDMEN; the MAN, of ARTIFICERS, or ARTISTS; the EAGLE, of MERCHANTS, or CARRIERS.

Now these make up the nations of the Earth, and they are all under the control of the divine government, just as much as if they were in heaven; for He who is omniscient and omnipotent, is controlling all things by his infinite power, wisdom and goodness; hence, all things are open and naked before Him, and are working together for good to all who love God and keep his commandments.

CHAPTER V.

THE Prophet tells us in this chapter, that he saw in the right hand of him that sat on the throne of God, a book sealed with seven seals, which only the Lamb that was slain, is worthy to open. "And He came and took the book out of the right hand of him that sat upon the throne, and when he had taken the book, the four Beasts and the four and twenty elders fell down before the Lamb, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; *and we shall reign on the Earth.*" We here submit a few brief critical and practical notes on this chapter.

[V. 1. And I saw in the right hand of him that sat on the throne, a book written within and on the back side]—A book is the emblem of perfect order. This book, being written within and on the back side, indicates that the Throne has maintained the *strictest* and *wisest order*, back in all past time, and will do the same in all future time. That which was written within, was sealed from all creatures, and none knew its import but the all-wise King. That which was written upon the back side, was seen by

all, yet understood by none, in any part of his universal dominions.

[Sealed with seven seals]—As the throne was surrounded or enveloped with the rainbow, the emblem of perfect *light*, and attended by the four *beasts*, and *four and twenty elders*, the emblem of complete *dominion*; and the written book, the emblem of perfect *order*, and sealed with seven seals, the emblem of perfect *wisdom*, indicating that the contents of the book were so *obscure* and *mystical*, and the facts it predicted, and the works it proposed so difficult and stupendous, that they could not be performed by any finite wisdom or power; and that the seals were so intricate, that they could neither be counterfeited nor broken by any finite wisdom or power.

[V. 2. And I saw a mighty angel]—I use the term *mighty*, instead of strong, because the word, in the original Greek, is so rendered elsewhere, by our translators, especially in Chapter X, where it appears to me, this angel is referred to.

[Proclaiming with a loud voice]—Here is an allusion to the Oriental custom, among kings, of sending a *herald* before them, to make known their wills to their subjects; so the Almighty King, sends forth a mighty angel, one becoming the dignity, grandeur and glory of his vast dominions, to proclaim his wise and holy will.

[Who is worthy to open the book]—Who can in-

interpret or explain even those things which are written on the outside of this book?

[And loose the seals thereof!]
—So as to read, and interpret, and explain its wonderful counsels? *Who has the qualifications for this work?* Who can understand the *order* of the divine government? Who can tell what shall be, and *the order of events*? “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? His ways and wisdom are as high as heaven; what canst thou do? deeper than hell; what canst thou know?” —Job v, 11. “O, the depth of the riches both of the wisdom and knowledge of God? How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen.” —Rom. xi, 33–36.

[V. 3. And no man in heaven]—Among the spirits of just men made perfect; [nor in the earth,] by the wisest who yet dwell in fleshly tabernacles; [neither under the earth,] among the dead or demons, was able to open the book, neither to look thereon.

[V. 4. And I wept much, because no man was found worthy to open and read the book]—Because no being in *heaven*, or *earth*, or *hell*, could understand the *order* and *wisdom* of the divine counsel and

economy, in regard to the future government of the Church and the world.

[Neither to look thereon]—No finite being possesses the power of prescience, and therefore could not foresee the *order* of the *events* in the *divine government*, and their relations and contingencies, their commencement and completion! No one but God can look into the future, and tell precisely what will be the commencement, the course, the time, and the completion of events. But we learn from the *Revelation*, that Jesus Christ does all this; therefore, he is in the highest sense “*The only wise God, our Saviour*, to whom be glory and majesty, dominion and power, both now and ever, Amen.”

[V. 5. And one of the elders saith unto me, weep not]—This is evidently one of the four and twenty elders to whom the prophet was introduced, when he first appeared before the throne. How kind and fraternal, and how unlike forgetful or vain mortals on earth. He needed no second introduction.

[Behold the Lion of the Tribe of Judah]—Here we have a clear instance of the emblematic character of this Revelation. Almost every person, place, character and event, is metaphorically represented in the counsels of this book. Jesus Christ is certainly represented under the above emblem; for he was of the seed of David, as to his human nature; and evidently of the *tribe* of Judah, according to the flesh.—Matt. i: Luke iii.

[The root of David]—Christ, in his *divine nature*, is represented here and elsewhere in the Scriptures, as being the *root*, the *first original cause of David*. But then we are clearly instructed that Christ possesses two natures; and, therefore, as to his *human nature*, he is declared to be a *branch of the stem of Jesse*.

[Hath prevailed to open the book]—Jesus Christ, by the *merit* of his *divinity* and *supremacy*, prevailed, succeeded to accomplish that which no mortal or immortal finite being could do; *to open the book*, to unfold the *order* and *ways of infinite wisdom*; and to *loose the seven seals*, to make perfectly plain that which was hidden, impossible, and incomprehensible to all finite beings in the universe.

[V. 6. And I beheld, and lo! in the midst of the throne and of the four beasts, and in the midst of the elders]—The *Deity of Christ* entitles him to equality in the throne of universal empire; for as we have already seen, his throne and the Father's throne are one and the same: therefore, he and the Father are one in glory, and power, and eternity. We are taught in this verse, that Christ has the pre-eminence in the *throne*: He has the pre-eminence amidst the *beasts*, the governments of earth. He has the pre-eminence amidst the elders, the armies of heaven; *and therefore has in all things the pre-eminence*.—Here we have under these beautiful emblems, the glorious exaltation of Christ after his *humble incar-*

nation, his *vicarious sufferings*, and his triumphant resurrection and ascension.

[Having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.]—Here are wonderful things clothed in mystical emblems, and we seem to be only at the beginning, and we may exclaim with the angel, “How long shall it be to the end of these wonders?” A horn is the emblem of *power*. *Seven* is the number or emblem of *perfection*. Therefore, *seven horns* are the emblem of *perfect power*. *Eyes* are the emblem of knowledge and wisdom, watchfulness and vigilance. Therefore *seven eyes* are the emblem of *perfect wisdom*. The *seven spirits of God* evidently signify, as we have elsewhere shown, to be the seven orders of created spirits, which are all his offspring, and constitute the *glory* of his eternal and ever blessed kingdom. These all receive their *power, wisdom, and glory* from God, and under the guidance of his infinite and holy Spirit, go forth into all the earth, as well as heaven, for no part of his vast dominions is ever neglected; for he is constantly concerned through secondary causes, to promote the happiness of all his creatures.

[V. 7. And he came and took the book out of the right hand of him that sat upon the throne]—Through Jesus Christ all the wonderful counsels of God, and the great mysteries of the kingdom of heaven, which had been sealed up for ages, are

made known in this last dispensation, in the *writings* of the *seven Apostles*, and *this Book* of HIS REVELATION.

[V. 8. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb]—Here is an allusion to the ancient custom of petty kings or chiefs prostrating themselves before the emperor. So this act of the beasts and elders is a token of humble submission to the power, wisdom, and goodness of the Lamb.

[Having every one of them harps]—The emblem of exalted, pure, and peaceful pleasure, which all the host of heaven enjoy in the very highest degree. They present themselves before the Lamb with *praise* for the *past*, and with *prayers* for the future. Reader, do the same. Praise him for past mercies, present favors, and future promises.

[V. 9. And they sung a new song]—The old song of *creation* had been sung, as in a perpetual anthem, since the day the morning stars sang together, and the sons of God shouted for joy; when he spread the north over the empty space, and hung the earth upon nothing but his power. But in the *new song of Redemption*, the whole family in heaven and in earth unite in one triumphant doxology; and the joy of earth is three-fold: for she feels that she is now bound to the throne, by the golden cord of infinite *power, wisdom, and goodness*.

[Stood a lamb as it had been slain]—Here the true sense is again to be looked for under metaphorical emblems; and the mystical language of this book increases in depth and grandeur as we pass on through its pages. Jesus Christ is called the Lamb, because of his sacrificial offering of himself for the sins of the world; and is the antitype of the lambs which were offered age after age on Jewish altars. These lambs were offered for the sins of a single nation, and, figuratively, through faith, took away their iniquity. But Jesus Christ, the Lamb of God, truly takes away the sin of the world.

[As it had been slain]—The language of this text is very remarkable. The former part of the verse gave Christ the highest glory: the latter part gives us his lowest humility. Here, then, by antithesis, we see the *deity* and *humanity* of our blessed Lord and Saviour. While he is sovereign over all, he is at the same time represented as in the *act of being offered as a sacrifice, and making intercession for the transgressors*. The sacrificial offering of Jesus Christ, is of so great importance in the counsel of God, that he is now represented as being in the very act of pouring out his blood for the offenses of the human race. This view of the subject gives great courage to faith; for whosoever comes to the throne of the heavenly mercy, finds a sacrifice already provided, to offer to God. And all coming generations, to the end of the mediatorial kingdom, shall find

that they have a *perfect sacrifice* ready to offer for their sins; and shall have, therefore, boldness to enter into the holiest by the blood of Jesus. Heb. x.

[V. 9. Every kindred, and tongue, and people, and nation]—All mankind were equally the objects of God's *creative power*, and *were* and *are* created for his pleasure, as we are informed in the doxology of *creation*, at the close of Chapter IV. But then they are equally the subjects of his redeeming love; *were* redeemed, and are *saved* for their *own pleasure* and his declarative glory. If all were the objects of his creation, then are all the objects of his redemption. But the former is true, and the latter can not be false. All these are represented as being redeemed by the blood, and not the sufferings of Christ, plainly teaching that his *life* was a sacrificial offering for the sins of the world.

[V. 10. And hast made us unto our God kings and priests]—By exalting us, by the act of redemption from the bondage of Satan and sin, and exalting us to thy throne. And we now have the high prerogative of priests, and the privilege of coming unto the throne of grace in person, by the new and living way which our great High Priest has opened up through the vail; that is to say, his flesh.

[And we shall reign on the earth]—Christians have never yet reigned on the earth, and diffused the principles of their kingdom among the nations, and established the laws of the Supreme King of kings

as the rule of action among men ; but the time will come when the saints of the Most High shall possess the kingdom, and Christ be king alone.

[And I beheld, and I heard the voice of many angels round about the throne]—The prophet saw the countless number of angels in all their immortal beauty, purity and power, around the throne, ready to go and do the will of God, throughout his universal dominions. And St. John heard the voice of this vast multitude of angels. *Beasts* and *elders* are evidently put by apposition with angels, and are a representative symbol of all the creatures of God's rational and moral government of mortals and immortals. Here, then, the apostle is an *eye* and *ear* witness of the immense multitude of rational, holy and happy beings which are always present about the throne, praising God in joyful anthems, and forever delighted to do his will.

[And the number of them was ten thousand times ten thousand (100,000,000 millions), and thousands of thousands (1,000,000,000,000 trillion)]—These numbers are to be considered as the four beasts and four and twenty elders; the first as giving a definite idea of the emigrants of earth, who, by the grace of God, have left these lands of sorrow, and have taken up their residence in the world of eternal joy, around the everlasting throne. What a goodly number have already gone on to glory, to colonize the blissful climes of immortality; and we will follow on in the

steps of their faith, *till we come to the inheritance of the saints!* The last of these numbers is just ten thousand times more than the first; and is designed to give us a definite idea of the hosts of heaven, the high and holy orders of angels who kept their first estate.

The idea of a place sufficiently capacious for such vast multitudes of beings, is almost beyond human comprehension. But if we reflect for a moment on the *infinity* of *space*, and the amplitude of the worlds known or unknown to us, which revolve through its immensity, we need entertain no scruples on this subject. “We have no reason to entertain the least doubt that the stars are in reality SUNS and distributors of light to other worlds, any more than we ought to doubt of the motion of the earth, because we have never from a fixed point in the firmament, beheld it wheeling its rapid course through the ethereal space around the sun. Since the stars can not, with the least show of reason, be supposed to have been created chiefly for the use of our globe, it is certain, as moral demonstration can make it, that they were intended to fill a higher and a nobler purpose; and this purpose has respect to the accommodation and happiness of intelligent existence, either in the stars themselves, or in the worlds which revolve around them.” For the creator and governor of the universe must be considered in all his arrangements, as acting in perfect consistency with those perfections

of his nature with which he is eternally and essentially invested. But to suppose the immeasurable host of stars to be so many vast insulated globes, hung up to irradiate the void space of infinitude, would be repugnant to all the conceptions which reason and revelation lead us to form of a being of infinite perfection. If, then, the fixed stars are the centers of light and influence to surrounding worlds, how immense must the empire be, over which the moral government of the Almighty extends! How expansive the range, and how diversified the order of planetary systems! How numerous beyond calculation the worlds which incessantly revolve throughout the immensity of space! What *countless legions* of intellectual beings, of every rank and capacity, must crowd the boundless dominions of the King, eternal, immortal and invisible! And how glorious and incomprehensible must HE be, whose WORD caused this vast fabric to start into existence, and who superintends, every moment, the immensity of beings with which it is replenished! In attempting to grasp such scenes, the human mind is bewildered and overwhelmed; and can only exclaim, "GREAT AND MARVELOUS ARE THY WORKS, LORD GOD ALMIGHTY!"

[V. 12. Saying with a loud voice, Worthy is the Lamb that was slain]—As a *sacrificial offering*, a propitiation for our sins, and the sins of our race.

[To receive power]—*Dominion* over all he has redeemed; [and riches;] all human resources; they

should love and serve him with all their heart, and mind, and strength; [*and wisdom;*] *omniscience* should be ascribed to the Lamb, for he knoweth our outgoings and incomings; we should give up our wills and wisdom to *him*, for he knows how to do all things well—to use the best means to the best ends for our good and the glory of his kingdom; [*and strength;*] omnipotence, all power, in heaven and earth is to be ascribed to the Lamb, for all power in heaven and earth is his; [*and honor;*] *the highest reputation* for the *wisdom, power and goodness* he has manifested in the destruction of the works of the devil, and the redemption of the world; [*and glory;*] we should praise Christ for our redemption and salvation, for he is worthy to receive the glory; it is his due now as when the ten lepers were cleansed; but only one returned to give him glory for their salvation: “Were there not ten cleansed? where are the nine? They have not returned to give glory to God,” and to the Lamb, through whose atoning blood they were cleansed; [*and blessing;*] a thankful, humble acknowledgment, that of him, and to him, and through him, are all the blessings of redemption and eternal salvation. We acknowledge, O thou Lamb of God! that our power, and riches, and wisdom, and strength, and honor, and glory, and blessings come of thee, for thou art the giver of every good and perfect gift; the author of our present and eternal salvation.

[V. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power]—In the language of *personification*, all creatures, animate and inanimate, are represented as saying, we acknowledge that all the blessing, pleasure of our creation; and honor, reputation for having always done right; and glory, praise for doing thy will now; and power, physical, intellectual and moral ability, yet to do thy will in heaven, and earth, are of *our Creator*, by whom we were brought into being, and by whom we still live, and move, and have our existence; for by *thee* all things consist. This verse represents the whole universe as joining in the above doxology to God, and the Lamb, for their creation.

[Unto him that sitteth upon the throne, and unto the Lamb, forever and ever]—We learn from this latter clause of the verse that the whole universe ascribe exactly the same praise to the Lamb that they do to Jehovah, who sitteth upon the throne. We have already shown that the Lamb is Jesus Christ. Now if Jesus Christ were not truly God, it would be idolatry to ascribe to him the blessing, and honor, and glory and power of creation, as it would be basely rendering unto a *creature*, what alone belongs to the *creator*. But by *Jesus Christ all things were created*: therefore, he is God over all, blessed forever. Amen.

[V. 14. And the four beasts said, Amen.]—Here the four Beasts or governments of time, all joyfully, cheerfully and justly submit to the power and dominion of the blessed Redeemer, and said Amen; it ought to be so, it must be so, it shall be so. In the Laodicean age of the world, the age of the just, when the prediction long foretold shall be fully realized, “that the just shall live by faith,” the rules of the Gospel faith, and not by the laws of force; then there will no longer be any need of political governments in the world. All in that age will be ready to submit to the law of God, the law of universal right, when Christ shall reign in person *on the earth*, with his saints and servants, then there will be no need of any other government; and therefore the prediction will be fulfilled, “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” And thus all the governments of earth, and all the creatures of time will submit, and worship him that liveth forever and ever.

CHAPTER VI.

PART SECOND, PERIOD SECOND—FROM A. D. 120 TO 420.

In this chapter the prophet gives us an account of the opening of the Seven Seals in their regular chronological order, and what followed thereupon, predicting the order of events to the year A. D. 360, and not to the end of the world, as has been commonly stated and believed. This part and period, in this chapter, relate to the prophecies, characters, actions, and events of 240 years—the time of the opening of the 3d, 4th, 5th and 6th seals, in the reign of the Pagan Roman Emperors, Domitian, Nerva, Adrian, the three Valenians: the thirty pretenders; Maximian, the gigantic Emperor; Julian, the Apostate, and Dioclesian. It was in this period chiefly, and under these Emperors, that Christians suffered such severe persecutions, which commenced under Nero, and are known as the *ten pagan persecutions*, and with this period the pagan persecutions ended, and thus we shall find abundant coincidence between prophecy and history to show that the Seven Seals of this book are opened by the end of this period, A. D. 420, as we shall show in the following notes on this chapter.

The Revelation properly begins with the sixth

chapter of this book, by the opening of the Seven Seals, which indicate time. Every action requires Time; therefore, the opening of the seals required time; and, from the fulfillment, we have ascertained that each seal occupied sixty years.

THE SEVEN SEALS.

God has all the purposes, actions, and destinies of all men and angels, and the events of all times recorded in the Book of Futurity. But no being except Himself has power or wisdom to open it, and disclose its contents; but the Lord Jesus Christ prevails to open this Book; therefore he is God

FIRST SEAL—FROM A. D. 1 TO 60.

The First Seal being opened, the Prophet represents that he saw a *White Horse*, and he that sat on the horse had a bow, and a crown was given unto him; and he went forth conquering and to conquer: and to subdue all to his dominion, is his ultimate purpose, and he will accomplish this purpose in his own times; for the arrows from his bow are sharp in the hearts of his enemies; for his word shall prosper in the thing whereunto he has sent it, and shall accomplish that which he pleases, and none shall disappoint him of his ultimate victory.

White Horse is emblematic of wisdom, purity, and power; and signifies the power of the Gospel, in its wisdom, purity, and utility; for it is profitable unto all, and is prevailing against all opposition. And this was true of the Gospel in the hands of the apos-

tolie Christians in the First Period, or up to A. D. 60. They kept the things which were *written* in the Gospel, and trusted entirely to the King of kings. Therefore, they possessed a *wisdom* which their enemies could not gainsay; a *power* they could not resist; and a *purity* above suspicion.

SECOND SEAL—FROM A. D. 60 TO 120.

The Second Seal being opened, the Prophet represents that he saw a *Red Horse*, and he that sat on him, as having power to take peace from the Earth; and signifies the wars and bloody persecutions on account of the Gospel, under the Pagan Roman Emperors; which may be dated with the opening of this Seal, for we date at least *four years* too fast. These persecutions were on account of the Gospel of Christ; for, said he, “I come not to send peace on Earth, but a sword.” Not that this was the *object*; but it would be the *result*. The *Red Horse* is emblematic of wickedness, war, and bloodshed.

THIRD SEAL—FROM A. D. 120 TO 180.

The Third Seal being opened, the Prophet represents that he saw a *Black Horse*, and the rider, the one who controls the beast, with a pair of balances in his hand, and signifies that the *White Horse power* or the friends of the Gospel, were overcome by the *Red Horse*—the wars and persecutions of this period; and that all the privileges and advantages of the Christian life and practice, though as necessary to their existence and happiness as *corn*, was measured

out to them during this period by the *powers of darkness*, error, and opposition to the Gospel. Therefore, the *Black Horse* and his *rider* symbolize a wicked, cruel, and unjust Government and Rulers.

FOURTH SEAL—FROM A. D. 180 TO 240.

The Fourth Seal was opened, and the Prophet represents that he saw a *Pale Horse*, and he that sat on him was Death; which, in a moral and political sense signifies *separation*; which began to take place under Decius, the instigator of the Seventh Persecution, which is said to have been the most dreadful ever known. The determination of these persecutors to extirpate Christianity from the earth, during this period, was as uncompromising as Death.

These persecutions began under Nero, about A. D. 60, and were carried on by Domitian, Trajan, Antoninus, Severus, Maximinus, Decius, Valerian, Aurelian, and Diocletian, all monsters of vice and cruelty.

Christians in all places were driven from their habitations; stripped of their estates; tormented with racks, fire, and wild beasts. In the last of these persecutions, which continued ten years, the amount of suffering was horrible—the loss of life almost incredible. In Egypt alone, no less than 144,000 Christians died by the cruel hand of Pagan Roman persecution.

The *Pale Horse* is the symbol of Light and Darkness; Truth and Error; Idolatry and Pure Religion;

for the Pale Horse was covered with white and black hair, which gave him the appearance of a pale, or grey horse. And it was about this time that the controversy, in which the respective claims of Paganism and Christianity were both publicly advocated and defended by their friends.

FIFTH SEAL—FROM A. D. 240 TO 300.

The Fifth Seal being opened discloses the condition of those who have suffered martyrdom for Christ, under former persecutions, as well as those who were called to suffer for the Gospel during the *time* of the opening of this seal; showing the existence of all true Christians in a happy condition, in the presence of God before the Throne; teaching that the soul of the just does not sleep or die, but does exist in a separate state from the body; and loves, and remembers, and believes, and obeys, and hopes, until it shall return to resume its glorified body at the first Resurrection. And this seal is graciously opened for the comfort of the Church, amidst her conflicts, persecutions, and martyrdoms, to assure her that the Lord ever cares and provides for his people; and that death only *separates* us from our mortal sufferings, if we are his by *regeneration*, that we may enter into our eternal home; so shall we ever be with the Lord. Wherefore, comfort one another with these words: for we leave an earthly tabernacle to enter into a heavenly mansion.

SIXTH SEAL—FROM A. D. 300 TO 360.

The opening of the Sixth Seal indicates the time of 60 years, as all the others have, and the Prophet represents, during this period, most awful and alarming changes in Church and State, under the symbol of earthquakes; sun darkened; stars falling from heaven; which signify the great political and ecclesiastical changes, divisions, and commotions in the Roman Empire, which began about this period, under Diocletian, A. D. 292, who was the most ambitious, tyrannical, and cruel of all the Pagan Roman Emperors.

He divided the Roman Empire into four governments, under four princes: two of them being emperors, each called Augustus, and two Cæsars. Maximian shared with Diocletian the title of Augustus; and Galerius and Constantius were called Cæsars. These dying or being slain, Constantine, *the Great* remained sole master for about thirty years of this period, of what had been the Pagan Roman Empire. It was in this period that the seat of Empire was removed to Constantinople.

CRITICAL AND PRACTICAL NOTES.

[V. 1. And I saw when the lamb opened one of the seals]—*The book* we have already shown to be the emblem of *order*; and the opening the seals of the book signify the *unfolding and laying open the divine order of events*:

1. In regard to the *Church* and the *political governments* of the world;

2. In regard to the developments to be made in nature, arts and philosophy.

It will be our purpose to show the divine order of events. First, in regard to the Church and political governments. The voice of the first beast was like the noise of thunder, and in all probability was that of the *lion*, for the advent of Christ was first announced in *Judea* (the land of Judah, of whom the lion was the emblem), by the heavenly host, in undertones of joy, saying, Glory to God in the highest; peace on earth, and good-will to men. Come and see! Behold we bring unto you glad tidings of great joy, which shall be unto all people.

Before we proceed further with our annotations, we will present to the reader the principles of interpretation, which we conceive to be the standard for determining the import of emblematic prophecy.

1. "The definition of prophetic symbols is to be found in the Bible, or to be determined by the fulfillment. Where a symbol has more than one Scriptural sense, which is rarely the case, its intended meaning must be determined either by its context, or by fulfillment, or by both."

2. "Perfect coincidence of *events* with *prophecy*, is infallible proof of the *fulfillment of prophecy*. It was on this principle that Jesus Christ proved himself to be the true Messiah."

[V. 2. And I saw, and behold a white horse]—The *white horse* is the medium of power; the power, therefore, is pure, wise, warlike, swift, and useful. This *white horse* certainly represents the Gospel system, which is the power of God unto salvation to every one that believeth; to the Jew first, unto whom the offers of the Gospel were first made; and also to the Greek, a term denoting all mankind. This mystical emblem is a most beautiful symbol of the Gospel system, in its purity, wisdom, aggression, swiftness, utility and its perfect adaptation to all the present and eternal wants of man.

[And he that sat on him had a bow]—That is, he that hath power over, and controlled the Gospel system, as the rider does his horse, is Jesus Christ. The *bow* is an inert power, and can only act as it is acted upon. The *bow* is the symbol of war. The true ministers of Jesus Christ are the bow which he holds in his hand; and from them his truth, like arrows, are darted into the hearts of sinners, the king's enemies; whereby the people fall under Christ, the conqueror, and through the preaching of the Gospel become obedient subjects of his kingdom.

We are told that Joseph's *bow* abode in strength. A bow, is, then, the symbol of both righteousness and war. Therefore we may justly conclude that the *bow* here, represents the righteous war which Jesus Christ is waging against all ungodliness and unright-

eousness of men, to the intent to overthrow whatever things are wrong.

[And a crown was given unto him]—The symbol of the glorious kingdom which Jesus Christ is to establish in the world, when all other kingdoms are overthrown.

[And he went forth conquering]—Every *action* requires *time*, however swiftly it may be performed; and the white horse and he that sat upon him and directed his movements, may have seemed to occupy but a moment in the prophetic panorama, and then gave place to the opening of the second seal. I conceive that the actual time occupied in the accomplishment of the period of the first seal is sixty years—equal to one third of a prophetic half time, one hundred and eighty years; or, one sixth of a prophetic time, three hundred and sixty years. The first six seals occupy six prophetic days, or a secular week of prophetic labor; while the seventh seal, like its sacred symbol, is a period of rest by the space of half an hour, and serves to usher in the new week, the period in which the seven trumpets are sounded.

The opening of the first seal brings us down to A. D., 60, as we have already intimated, and began with the advent of Jesus Christ, the most important event in its consequences, which has ever interested the human race since the creation, or ever will till the final resurrection and restoration of all things

at his second advent. The *white horse*, and he that sat upon him, went forth in the days of his incarnation, conquering, overcoming and confounding the Jews first, and then the Greeks; diffusing more and more the light, and power, and comfort of his own everlasting Gospel, until his resurrection and heavenly ascension. And then on the day of Pentecost, his disciples were indued with power from on high, and in the strong language of inspiration, were filled with the Holy Ghost, and went forth conquering, and fully commissioned to go into all the world, and conquer, overcome and overthrow whatever opposed the spread of his Gospel, and the establishment of his kingdom.

[V. 3. And when he had opened the second seal, I heard the second beast say, Come and see!]—At the opening of the first seal, the *lion*, emblem of rulers in all religious and political governments, was awakened to watchfulness, on account of the new religion and governments, symbolized by the white horse and his rider.

At the opening of the second seal, the *calf* or *ox*, the symbol of *subjects*, or those that are *ruled* in all parts of the world, were so awakened by the glad tidings of great joy, which was brought to them through the Gospel, that the multitudes were ready to say, *Come and see!* come and observe what things the Lord of this new religion has done for us; “for he hath done great things for us, whereof we are glad.”

“Unaided by those external circumstances which give splendor and dignity to opinions hitherto unreceived or unknown, the establishment of Christianity can only be primarily ascribed to the intervention of an overruling Providence, and to the forcible and satisfactory nature of that evidence, which proves the authenticity of the Christian Revelation.

“The pure doctrines of the Gospel were at first propagated by men who were indigent, illiterate, and selected from the lowest class of mankind. As the constant companions of their *Divine Master*, they were, indeed, indubitable witnesses of the virtue of his life, of the purity of his doctrines, and of the stupendous miracles which he wrought. But they were utterly incapable of decorating their accounts with studied diction, of enforcing them by the authority of superior rank, or of enriching them with the treasures of human learning and eloquence.

“This system, so pure, so perfect, and so opposite to the corruption and depravity which, at the time of Christ’s appearance upon earth, everywhere prevailed, addressed itself, not to the passions, but to the understandings of mankind; and the simple majesty of reason and truth, accompanied and applied by the Holy Ghost, triumphed over all the opposition of prejudice and the errors of ages.”

[V. 4. And there went out another horse that was red]—The *red horse* is the symbol of wickedness, wars, and especially of the bloody persecutions

which began about the year of our Lord 60 to 64, under Nero, when the blood of so many faithful martyrs was shed for the name of Christ, that the *Roman secular power* was justly symbolized by a *red horse*. The persecution commenced under Nero, was repeated with more or less violence under other Roman emperors, down to the days of Constantine, thus continuing more than two hundred years. The suffering and loss of life which were the consequence exceed calculation.

[And power was given to him that sat thereon to take PEACE from the earth]—He that sat upon this *red horse* is the *executive* of the *civil power*, the *emperor*, who holds the reins of government, and guides and directs it as one does a horse. The true sense of this passage is to be found under the emblem used in the text. The white horse, the Gospel, is a system of *peace*. He that sat thereon is called the *Prince of Peace*. His religion, imparted to the soul, is the means of purity and *peace*; of it he says, *My peace I give unto you*. Then the Gospel is peace; and to take peace from the earth, was to extirpate the Gospel by destroying its confessors.

Whatever remained of the doctrines and practices of *purity* and *peace*, either in the Jewish or Christian religion, was about this time attempted to be overthrown. A few quotations from Church History will satisfy the reader of the correctness of our observation on this subject :

“Beside the countenance which was derived to Christianity from the *actions*, *precepts*, and *zeal* of its first teachers, the *virtues* of the primitive Christians afforded a powerful support to the doctrines they professed, and formed a striking contrast to the depravity and corruption which almost universally prevailed. Nor were the opposition and persecution they met with prejudicial to their cause. They only served to unite more firmly this small, but intrepid band, well convinced of the importance of those truths for which they contended, and to attract the notice and compassion of all mankind toward a sect distinguished for its singularity and virtue. Their implacable enemies, the unbelieving Jews, who saw their own lofty claims to superiority, and their profligate conduct directly attacked and censured both by the tenets and manners of the teachers of Christianity, assaulted them everywhere with unrelenting fury. Their rancor and animosity, however, toward the Christians only rendered the accomplishment of those terrible predictions which had been denounced against them by Jesus Christ, more apparent and remarkable, and, by these means, rather accelerated than retarded the progress of Christianity.”

[And that they should kill one another]—It is worthy of remark, that these ten *Pagan* persecutions, which began and were carried on under Nero, Domitian, Trajan, Antoninus, Severus, Maximinus, De-

cious, Valerian, Aurelian, and Diocletian, were for the purpose of extirpating Christianity from the earth, as well as its prototype, the pure doctrines of the Jewish prophets; and in order to this, a man's enemies must have been those of his own house. The subjects of the same kingdom or empire were set *to kill one another*. This was true of the *Jews* as well as the *Christians*. The emperor of Rome caused his own subjects *to kill one another*, when he made war against and destroyed the Jews. So these emperors caused their own subjects to kill one another, when they persecuted the Christians to death. This state of things, however, is not much to be wondered at; for after Rome became an empire under Augustus, its sovereigns for the most part, and especially the above ten, were monsters of vice and cruelty. As a few of the persecuting emperors were esteemed virtuous men, who lived during these ten persecutions, it must be attributed, partly to the form of the Roman government, but chiefly to the opposition of the human heart, to the religion of Jesus Christ, that such dreadful persecutions were waged against these unoffending Christians. But their sufferings, the capricious tortures they endured, and the various forms of death which they underwent, need not here be described. Christians were, in all places of the Roman empire, driven from their habitations, stripped of their estates, and tormented to death with racks, fire, and sword.

[V. 4. And there was given unto him a great sword]—The sword is the symbol of *regal power*, and implies, in this case, that the executive of the Roman government would use its power, to a very great extent, in causing one part of its subjects to destroy the other. A few more quotations from Church History of the first century will satisfy the reader that this is true, both in regard to the Jews and Christians, as Roman subjects.

1. We shall notice what befell the Jews, about now, during the opening of the second seal:

“Great indeed were the *oppressions* which the Jews experienced from a *corrupt government*; and provoked to fury by its rapacity and violence, in the year 66, A. C., they commenced hostilities against the Romans, and the flames of war raged throughout Asia, to Egypt and the East. Under the reign of Vespasian, Jerusalem was besieged for six months by his son Titus; during which time many of the previous signs and portents which had been foretold concerning the destruction of the temple and nation, had already taken place; and *every calamity that can accompany war*, that most afflictive of the divine visitations, was endured by the miserable inhabitants. The city and temple were at length taken by storm; the emperor would have saved the body of the temple, but a soldier set fire to an adjoining building, and the whole of it, which was combustible, was consumed; and according to the prediction of Jesus

Christ, about forty years previous, its walls were leveled to the ground, 'and not one stone was left upon another,' and the very foundations ploughed in search of hidden treasures."

2. We shall notice what befell Christians, and the cause of their persecutions, during the opening of the *second seal*, from A. D. 60 to A. D. 120.

"Though the absurdities of Polytheism were openly derided and exposed by the first teachers of Christianity, (see Acts xix, 26,) yet it does not appear that any public laws were enacted against Christians, till the reign of Nero, in the year 64, by which time it had acquired considerable stability and extent; for it had already been preached under the whole heaven by the devoted and inspired apostles of our Lord, and their faithful cotemporaries, and humble successors in the Christian ministry.

"As much the greater number of the first converts to Christianity were of the Jewish nation, one secondary cause for their being so long preserved from persecution, may probably be deduced from their appearing to the Roman governors only as a *sect* of the Jews, who had seceded from the rest of their brethren on account of some opinion, trifling in its importance, and perhaps difficult to be understood. Nor when their brethren were fully discovered to have cast off the religion of the synagogue, did the Jews find it easy to infuse into the breasts of the Roman magistrates that rancor and malice which

they themselves experienced. But the steady and uniform opposition made by Christians to *heathen* superstition, could not long pass unnoticed. Their open attacks upon *Paganism* made them extremely obnoxious to the populace, by whom they were represented as a society of atheists, who, by attacking the religious constitution of the country, merited the severest animadversion of the civil magistrate."

"Alternate seasons of tranquillity and persecution succeeded this barbarous attempt to extirpate Christianity by destroying its confessors. That which was designed to overthrow Christianity was overruled by its author, for the furtherance of its pure, peaceful and heavenly principles, and thus uniting the Christians more firmly in one common cause, and giving them time to recruit their wearied powers, proved extremely favorable to the support and propagation of the Gospel. From the death of Nero to the reign of Domitian the Christians remained unmolested, and their numbers increased daily. But toward the close of the first century, they were again involved in all the horror of bloody persecution. The death of the Domitian, however, delivered them from this calamity, and his successor Nerva suffered the Christian Church to enjoy a season of tranquillity, and wisely annulled the sanguinary edicts of his predecessors."

The records of time do not afford another case in which the coincidence between prophecy and history

more fully concur to show that the period, which we assign for the opening of the *second seal*, is the true period, from A. D., 60 to 120; and that the prophetic declarations of the text were literally fulfilled; for there never was a time of which it may be so truly said, the *red horse* and his *rider*, a bloody, persecuting power, went forth to take peace, pure and peaceable religion from the earth; and that one part of the subjects of this government killed the other—the unoffending and non-resisting—and with a *great sword*; a dreadful, horrible destruction; for the sword was bathed in the blood of the saints, and was made drunken by that of the martyrs.

[V. 5. And when he had opened the third seal, I heard the third beast say, Come and see!]
—This is the beast that had a face as a man, in all his primeval rectitude of form and character, and we must now expect to see by the opening of this seal, what man is when left to himself, amid the conflicting scenes of time and sense. We have already seen that the white horse seemed to fall under the power of the red horse and his rider; and the black horse, the very opposite of the white horse, takes the place of both, and has all his own way. The white horse and his rider, though trampled down by persecution, will yet triumph, for even the gates of *hell* shall not prevail against them. The time occupied in the opening of this seal is sixty years, from A. D., 120 to 180. We shall now proceed to notice the coincid-

ence between the declarations of the prophecy and the records of history pertaining to this period.

[And I beheld, and lo, a black horse]—Black is the emblem of darkness, error and cruelty. “Men love darkness rather than light.” “God is light, and in him is no darkness at all.” And the entrance of his *word giveth light*. What God has spoken to mankind by his prophets and apostles was written for our learning, and the rule of our actions, and the comfort of our hearts. The governments or rulers of this world are designated as the powers of darkness, and their laws and maxims in many things are opposed to the divine government, and hence such a system is symbolized by a black horse.

[And he that sat on him had a pair of balances in his hand]—He that guided in the affairs of government, sat on the beast or at the helm of state and directed the course of events, as the rider does his horse, was the executive of the Roman empire. *Balances* have been used from time immemorial as the symbol of strict justice, although political government originated in man’s depravity and rebellion against God, and is therefore an invasion of divine right; yet they have claimed, that it was their one purpose to mete out *equal justice to all*, and God will utterly overthrow all governments that do not faithfully act on this principle. And we shall notice during the opening of the third seal, that under the watchful eye of Divine Providence equal justice

was attempted throughout the Roman empire to all classes of subjects.

“The conduct of the Roman emperors toward the Christians in the second century, though sometimes harsh and cruel, yet upon the whole was just and tolerant. The decrees of Trajan respecting them were softened by the counsels and influence of the mild and beneficent Pliny. Their enemies were forbidden to produce any anonymous accusations against them, and they were left at liberty to retire from observation to attend to the rites and administer the ordinances of Christianity. Under this just and generous state of affairs the number of Gentile converts was greatly augmented, and the Christian Church was established in very remote parts of the Roman empire.”

To give the reader some idea of the extent of the Roman empire at this period, if there are any not already informed, we submit a quotation from “Blair’s Outlines of Chronology.”

“The emperor Trajan, after having obtained a complete victory over Dacia, which became a Roman province, then turned his arms eastward, and speedily reduced Mesopotamia, Chaldea and Assyria, and took Ctesaphon, the capital of the Parthian empire. Still pursuing his conquests in the east, he subdued nations till then unknown to the west; and it is reported, that arriving at the confines of India, ‘he lamented, with a sigh, that his advanced age

scarcely left him any hopes of equaling the renown of the son of Philip.'

"But such was the corruption of the times, it became impossible that so mighty a structure as the Roman empire could be preserved from falling asunder. At the period of Trajan's death, it comprehended the provinces already enumerated in the east, and extended its scepter over the greater part of Briton, all Spain, France, the Netherlands, Germany, Italy, Egypt, Barbary, part of Arabia, Turkey in Europe and Asia, and Persia. The empire, however, was exhausted by its belligerent exertions, and although it maintained the appearance of power, yet from this time it was but little more than a splendid ruin."

[V. 6. And I heard a voice in the midst of the four beasts]—This *voice* evidently came from *him* that sat upon the throne, as we are informed in Chapter IV; and is authoritative, as it is the voice of the Ruler of rulers. This is the voice of infinite Wisdom, instructing the rulers of this world how to administer justice, and maintain unanimity and subordination among their subjects.

[A measure of wheat for a penny]—The word which we translate a measure, is called a *choenix*, an ancient Greek measure for things dry, being the 48th part of a medimus, consequently equal to the 8th part of a Roman modius, or the 8th part of our common peck, and nearly equal to about one quart,

being considered a sufficient daily allowance for one man. The same measure is used for the barley mentioned in this verse.

There is a great moral in regard to political economy, underlaying the imperative counsel of the text. It teaches rulers that they should be just to their subjects in things small, as well as great; in measure and in weights, for he that is just in that which is little, will be just in much; but he that is unjust in that which is little, will be unjust in that which is great. Laws must be enacted to regulate these little things, and enforced to prevent monopolies, and restrain one part of the subjects of the government from extorting unjust prices from the other, for things which are necessary to life, and result from the providence of God, on ordinary labor, such as growing corn, wheat, barley, olives and vines, etc. The divine counsel is a measure of wheat for a penny, and three measures of barley for a penny, giving the wheat as a *standard value*, and the barley its *proportionate value*.

It is but little each subject needs, yet he must be provided for, or assisted to provide this little on just terms, and be protected in his provisions for the necessities of life. Laws should also prohibit the improper waste or injurious use of things, for any other than the purpose for which the Creator intended—that is, for food for man and beast. The government should prevent, by salutary enactments,

its subjects from cultivating the earth to produce things which were injurious.

If men engaged in agriculture would cease to raise the useless weed, tobacco, and in its stead grow wheat, or other grain, for food for man and beast, and not to distil, there never would be any breaking out of mobs for food, or complaining in our streets for hunger. Then wheat might be well afforded at *a measure for a penny*, which would be equal to 50 cents per bushel, which the *AUTHOR of seed time and harvest* sets down as the *standard value*.

[And see thou hurt not the oil and the wine]—Do not pervert these from their proper use, for every creature of God is good when used for the purpose for which it was given. But oil, the emblem of rich, nutritious food, must not be used to gluttony; nor must wine, the emblem of joy and gladness, be used to drunkenness; but observe *temperance of body and sobriety of mind*.

See, ye rulers of the nations, that you do nothing injurious to my Gospel, which is compared to ointment poured forth; it is the olive branch of peace sent forth to the nations. Injure not the wine; shed not the blood of my people: I am the true vine; my people are the branches and the fruit; for I will not hold him guiltless that sheds the "*Wine of Life*." See that all your subjects are only engaged in some useful employment to promote the life, comfort, peace, and happiness of the commonwealth. It is

worthy of remark, that almost every insurrection of the nations, or act of insubordination, has been on account of oppressive injustice in regard to food and nutritious drink. Supply these at a cheap and just rate, and all will be peaceful and prosperous, in all the kingdoms of the world.

These terms, oil and wine, are used by metonymy for their cause, the olive and the vine; and the words have a meaning still more forcible; and the divine injunction may be thus paraphrased: "I say a measure of wheat can be afforded for a penny, and three measures of barley for a penny, and other things proportionate, if you will faithfully protect the *peaceful* and *fruitful producers* of these things."

[V. 7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see]—This is to be understood as the voice of the beast which had the *face* or *character* of the eagle. Come and see what will transpire, as indicated by the following emblems, during the opening of the fourth seal.

[V. 8. And I looked, and behold a pale horse!]
The pale horse is emblematic of the state of the political government of the Roman empire, during the period of opening the fourth seal, from A. D. 180 to 240, a period of sixty years. This symbol implies, that the government is neither Christian nor Pagan; that neither Christianity nor Paganism fully prevails; that there is a contention between them; and this is

precisely the state of things as indicated by the history of the times. A single quotation from History of the Church, Cent. III, will satisfy the reader that this view is certainly correct.

“Among several causes favorable to the diffusion of Christianity, we are, perhaps, not a little indebted to the quick succession of the Roman emperors. The events attending their lives, their deaths, and the artifices of their successors to obtain the imperial purple, naturally engaged much of the public attention, and suspended the execution of those sanguinary edicts intended for the destruction of the Christians. Several among the masters of the Roman world were also unconnected with their predecessors, unbiased by their prejudices, and averse to their pursuits.”

It would seem from this symbol, that during this period, the white horse, or Christianity, stood upon equal footing with the black horse, or political Paganism.

“But this degree of peace, precarious as it was, and frequently interrupted by the partial execution of severe laws, was terminated by an edict, which prohibited every subject of the empire of Rome, under severe penalties, from embracing the Jewish or Christian faith.” And hence, with great propriety, the executive of the Roman empire, who sits upon his pale horse—part *white* and part *black*—is, by metonymy, called DEATH.

[And his name that sat on him was DEATH, and hell followed with him]—*Death*, the *effect* of the severe laws of the Roman executive, is put by metonymy, for its *cause*; and the term "*hades*," or HELL, is also put, by metonymy, for its *prince* or *subjects*; for the gates of hell, or powers of darkness, were combined with the executive of Rome to destroy Christianity, at this period.

[And power was given unto them over the fourth part of the earth]—It is worthy of remark, that if we look upon the Eastern hemisphere as being the earth known to these people to whom this Revelation was at first sent, it will at once be seen that the persecutions of this period were confined to the Roman empire, which embraced the North-west fourth of the earth.

"This law, which prohibited every subject of the Roman empire, under severe penalties, from embracing the Jewish or Christian faith, appears, upon a first view, designed merely to impede the further progress of Christianity. But it incited the magistracy to enforce the laws of former emperors, which were still existing against Christians; and during seven years they were exposed to a rigorous persecution in Palestine, Egypt, the rest of northern Africa, Italy, Gaul, and the other parts of the empire," which, we have already shown, comprised the countries of ancient, and now modern, Europe. "In this persecution Leonides, the father of Origen, and

Irenæus, bishop of Lyons, suffered persecution and martyrdom. On this occasion Tertullian composed his 'Apology.' The four great scourges which, under political government, incited by the *prince of Hades*, have devastated the human race, are used with a vengeance during this period of persecution. The sword, hunger, wild beasts and Death, are put, by metonymy, for WAR, FAMINE, PESTILENCE; and these are the methods by which Christians perished, during the opening of this seal.

[V. 9. And when he had opened the fifth seal]—The opening of this seal, like all before it, comprehends a period of sixty years, from A. D. 240 to 300. Everything goes on during this period as during the time of the fourth seal. The fifth seal is loosed, the book lies open before us, and thus we have turned five leaves of the book Futurity—a book that none but God can know, and whose contents none but God can reveal, or those whom he may inspire for that purpose.

[I saw under the altar]—The preposition which we translate under, is often used to denote near to, at, or about; therefore we may say that St. John saw the souls of the martyrs about the altar before the throne in heaven.

[The souls of them that were slain for the word of God, and for the testimony which they held]—The opening of this seal brings more fully to light than ever before the glorious and all-encouraging doc-

trine of the separate existence of the soul, or spirit, of man in a conscious state of being, from the day of death when it leaves the body until the resurrection. We are told by the Revelator, that he *saw the souls* round about the altar, which were slain for their attachment to the word of God and their testimony for Jesus Christ. They were disembodied souls, but the spiritual form, was, in all probability, the very same figure of the clay tabernacle which it had left. He *saw* them, and therefore they must have had a form, color, and divisibility, yet all spiritual, and their mode of operation not fully comprehended by us in our present state of existence. No doubt when the soul leaves the body, it takes up its abode in a spiritual body, instantly prepared for it by the miraculous power of God, having all the appearance of a perfect human body.

[V. 10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth]—St. John was an *eye*-witness of these souls; now he *hears* them call with a loud voice. This is still further evidence of the organized state of conscious existence among the souls of those who have passed away from the bodies on earth and are present in the spiritual body with the Lord. They remember times and surroundings, men and things, and characters and attributes.

The period of the fifth seal was, for the most part,

a continuous scene of persecution, as a single quotation will show :

“The accession of DECIUS to the imperial throne fatally terminated that state of equality and peace which had existed under his predecessor ; and during his short reign the Christians were exposed to greater calamities than any they had hitherto suffered. Great numbers were publicly destroyed ; several purchased safety by bribes, or secured it by flight ; and many deserted the faith, and willingly consented to burn incense on the altar of the Pagan gods. The city of Alexandria in Egypt, the great theater of persecution during this period, had even anticipated the edicts of the emperor, and had put to death a great number of innocent persons, both men and women, in A. D. 249.

“The first years of Valerian were favorable to the Christians. But the emperor was afterward made the dupe of Marcinus, a magician ; and in the year 257, issued severe edicts against the Christians, and great numbers were sacrificed, in different modes, to the demon persecution. Some were scourged to death ; some burned ; many perished by the sword ; some were starved to death, and others were torn to pieces by wild beasts ; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.” That is to say, a part in the first resurrection ; on whom the second death hath no

power; and they shall reign with Christ on the earth, during his Millennial kingdom.

[V. 11. White robes were given unto every one of them]—Every faithful martyr, as well as every truly converted Christian, is worthy to walk with Christ in *white robes*, the symbol of their purity and innocence, and the glorious protection and happiness of the heavenly inheritance of the saints.

[And it was said unto them, that they should rest yet for a little season]—And it was but a little season until the cup of the iniquity of their Roman persecutors was full; for under the sixth seal God did judge and avenge their blood, life, honor and property upon the earth—the *Roman Empire*. And that the martyrs had a little season of rest, according to the divine promise, is evident from Church History, Cent. III. “In 260, Valerian was taken prisoner by the Persians, and from that period the tranquillity of the Church was scarcely interrupted during the remainder of the century.” This historical fact brings us to the end of the period of the fifth seal, and the commencement of the opening of the sixth seal, when the cup of Pagan Rome was full, and they had *fulfilled* their purpose, as permitted, against the Christians.

[V. 12. And I beheld when he had opened the sixth seal, and lo! there was a great earthquake]—It is well to watch the ways of Providence as indicated in the Book of Prophecy, and we shall see the

holiness of his character ; the unerring certainty of all his promises ; the truthfulness of his threatenings ; and the strict justice of the divine government.

[A great earthquake]—This seal began to be opened about A. D., 300, and the events which are symbolized thereby occurred in the course of the following sixty years ; so that the events of these seals comprehend and complete a prophetic time, three hundred and sixty years, or a perfect year of years, and may be looked upon as a grand symbol of the great circle of years which is to usher in the great earthquake, which is to overthrow the kingdoms of this world and bring in the grand Sabbatic time, the Millennial jubilee.

Earth, when used in a figurative sense in this Revelation, has reference to political governments ; and therefore an earthquake signifies shocking, astonishing and overwhelming changes in political governments. The whole Roman empire was shocked and shaken as by an earthquake, during the opening of this sixth seal. We quote again from History of the Church, Cent. IV :

“ The events of the fourth century hold a distinguished rank in the annals of the Christian faith. During this period the truths of the Gospel were publicly received and professed by a succession of the great masters of the Roman world. Christianity became the established religion of the empire ; and, in consequence of the contest between the Or-

thodox and Arian parties, the primitive faith of the Church was nicely and accurately ascertained, and delivered to posterity in precise and definite terms. The Christian professor was expected to conform to these rules, or relinquish his title of an Orthodox believer in Christ."

This was certainly a shocking and astonishing change among the great ones of the earth. But again we notice the great political changes of this period:

"The toleration of Christianity, through the Roman empire, took place under Constantine the Great, about A. D., 300 to 306. The public persecutions of the Christians then ceased. Thus the religion of the Saviour, which had stood the ordeal of ten persecutions, was seen at once to prevail over the whole Roman empire."

We will lay before the reader one more quotation from "Blair's Outlines of Chronology," which will give him some idea of the shock and sensation produced throughout the Roman empire by this great political and ecclesiastical earthquake.

"The removal of the seat of the Roman empire to Constantinople, anciently called Byzantium, was effected by Constantine 329 years A. C. The effect of this measure was not immediately felt; and even the first sensation was not as great as might have been expected; but it was a measure, however, which shocked the foundations of the government like a

great earthquake, and hastened the downfall of the empire. Whatever were the motives of Constantine in removing the seat of empire, the step was highly impolitic, as it weakened, exceedingly, the already tottering pillars of state. After this event, Rome never resumed any share of its former luster.

“The new seat of empire seems to have been pointed out in the following manner. Constantine had made choice of a situation at Chalcedon, in Asia Minor; but we are told that, in laying out the ground-plan, an eagle caught up the measuring line, and flew with it over to Byzantium, a city which lay upon the opposite side of the Bosphorus.

“Here, therefore, it was thought best to fix the seat of the empire; and Constantine, after having built a capitol, an amphitheater, many churches, and other public works, and many magnificent edifices, then dedicated the city to the God of martyrs, and repaired thither with his whole court and retinue.”

From the historical facts now before us, in relation to this period, when the Roman empire comprised the history of the civilized world, it would be easy to appreciate the bold emblems and mystic symbols which are employed by the prophet in foreshadowing the wonderful political and ecclesiastical changes, which were, like an earthquake, to shock and overwhelm this mighty empire.

The Pagan Roman government, at the commencement of the Christian era, and even down to this

period, was the sun among the kingdoms of the world. But by the removal of the seat of empire from Rome to Byzantium, which, in honor of Constantine, received the name of Constantinople, it was eclipsed of its former glory, darkened and degraded as in the dust. And the moon, the moral and ecclesiastical state of the same empire, instead of diffusing its borrowed rays of heavenly light to cheer and direct men amidst the night of time, became as blood; became a bloody, persecuting power, and was mantled in blood instead of the robes of light. And the very same power which is here represented under the similitude of the moon, is afterward represented as dressed in scarlet, and sitting upon the beast, controlling and directing it.

[V. 13. And the stars of heaven fell unto the earth]—Evidently means that the angels or ministers of the Church forsook their high and holy positions, and condescended to become the secular and political officers of the earth, a symbol of political government, for such governments are of the earth, earthy; and they were then of no more use to the kingdom of Christ, whose kingdom is not of this world, than *fallen stars* would be for celestial lamps, or untimely fruit would be for nutritious food. And this was truly the state of affairs in the days of Constantine; for we are told that he displaced all the Pagan officers, and filled their place with Christians, at least in name and profession.

[V. 14. And the heaven departed as a scroll when it is rolled together]—Heaven is used here by metonymy for Christians, and they are represented as departing from their original purpose. They were no longer spread out in their amplitude, seeking the welfare of the world. They were no longer an *open parchment*, seen and read of all men as they went forth with their broad commission into all the world to preach glad tidings unto every creature. The term heaven may also be understood as the Gospel system, and instead of its being spread abroad before the nations, according to the instruction of its Divine founder, it is rolled together as a scroll of heated parchment, and is completely displaced by a system of selfishness, worldly-mindedness and idolatry; so that it may be said every *mountain*, every one who seemed to be towering above the world, and pointing the way to heaven, had changed their relations or positions, in order to fill the places of the *islands*, the political offices of the great sea of human population, and especially was this the case in the Roman empire in the days of Constantine.

[V. 15. Even the kings of the earth]—All the secular or political officers of the empire, who had endeavored to extirpate Christianity by destroying its confessors, and to support the system of Paganism by their *authority*.

[And the great men]—Who were looked to by

others of inferior rank, and had given Paganism the support of their influence.

[And the rich men]—Who had given their gold and silver, these talents of power, for the support of Pagan institutions, and in opposition to the Gospel of Christ, rendering the things unto Cæsar which belong to God:

[And the chief captains]—Who had hazarded their lives to advance the Roman empire, and had used their political wisdom and military skill to destroy Christ's kingdom.

[And the mighty men]—Who possessed great physical power, and had used it to destroy humble and innocent Christians:

[And every bondman]—Who had obeyed men rather than God, and had, in the service of their impenitent masters, assisted in the martyrdom of the Christians, and was thereby guilty of innocent blood, which cried against them for vengeance.

[And every freeman]—Those who had once been slaves, but were *manumitted* and usually called *free-men* on that account, and were generally attached to the families of their liberators afterward through gratitude. These, too, through a servile fear, had wronged their own souls, and imbued their hands in the martyrs' blood, which called down the vengeance of God upon them. *And they all hid themselves in the dens and in the rocks of the mountains.*

[V. 16. And said to the mountains and rocks]—

We are informed by history, that this prophecy was literally fulfilled, in the reign of Constantine, when the pagan religion was degraded, and its priests forbidden to officiate; and all pagan officers were compelled to abandon their former places of trust and honor in the empire; and Christianity became the religion of the state, and Christians filled both the political and ecclesiastical offices of the empire; it was then the degraded incumbents fled to the mountains and desert places, and hid themselves in the dens and mountains, and said to the mountains and rocks, "*Fall on us, and hide us from the face of him that sitteth upon the Throne.*" This language indicates that their perturbation and apprehension of danger were bordering on hopeless despair; and that they preferred any death, whether immediate or remote, rather than that which they were anticipating from those whom they once persecuted, but who were now in power by this overwhelming revolution, this great earthquake.

[And from the wrath of the Lamb]—In his human nature, Christ is a lamb; in his divine character, he is the lion. These enemies of Christ and his kingdom had only seen the character of the submissive and innocent lamb, among the almost countless number of martyrs which had perished by their cruelty. But now they clearly perceive that the *Almighty* metes out the destinies of men and nations, and that these terrible changes in government are but a just

judgment from him for their wickedness, and that *Jesus Christ*, the divine author of Christianity, was even now judging, condemning, and destroying them for their cruel and unjust persecution of his faithful followers.

[V. 17. For the great day of his wrath is come] —The forebodings of a guilty conscience were so oppressive, that the enemies of Christ apprehended, from the great revolutions in the Roman empire, that the day of judgment had commenced, and that the Judge would suddenly appear in person to execute judgment upon all the oppressors and persecutors of his people and despisers of his Gospel. Oppressed by the mental and moral agony of such forebodings, well might the Pagan persecutor say, “*Who shall be able to stand? who is innocent of the great transgression of blood-guiltiness, for blood crieth unto blood in every part of the empire? who, of all the rulers of the Roman world, are innocent of the blood of the martyrs? or who may stand up and contend with the mighty God of martyrs?*”

Many writers have applied this prophecy to the *day of judgment*, after the final resurrection of the dead; but I do not conceive that it is at all intended to set forth that awful and final event, otherwise than being a symbol, as already intimated, of that grand catastrophe!

The fall of Babylon, Idumea, Judea, Egypt, and Jerusalem has been described by our Lord and his

prophets in language equally bold, grand, figurative, and powerful.

“Now it is certain that the fall of any of these cities or kingdoms was not any more important, or of greater consequence to the world, nor more deserved to be described in pompous figures, than the fall of the *Pagan Roman empire*, when the great lights of the Pagan world, the SUN, MOON, and STARS, the powers civil and ecclesiastical, were *eclipsed* and obscured, the Pagan emperors and Cæsars were slain, the Pagan priests and augurs were extirpated, the Pagan officers and magistrates were all removed, the Pagan temples were demolished, or consecrated for Christian churches, and their revenues devoted to better uses. It is customary with the prophets, after they have described a thing in the most emblematic and figurative manner, to represent the same again in plainer terms, and the same method is observed here, v. 15, 16, 17. Even the kings of the earth, etc.—That is, Maximin, Galerius, Maxentius, and Licinius, with all their adherents and followers, were so routed and dispersed, that they hid themselves in dens, etc. This is therefore a description of the triumph of Christ and his Church over their Pagan Roman enemies—a triumph after ten severe persecutions, so that the time and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation.”

We close our remarks on this chapter by observ-

ing that the prophecy it contains applies especially to the *Pagan* and *Christian* subjects of the Roman empire, and completes the drama in reference to them in the grand scene of the opening of the six seals, wherein the whole series of characters, actions, and events have been connected and exhibited in a period of three hundred and sixty years, or one prophetic time. The following chapter has reference to actions and events which belong to this same period, and is that part of the scene which exhibits the dealings of God toward his ancient and chosen people, the *twelve tribes of Israel*, which were scattered abroad throughout the Pagan Roman empire, against whom equally severe and persecuting edicts had been enacted during this period, as our quotations from history already show, and will more fully evince in the course of our Annotations

CHAPTER VII.

PART SECOND—PERIOD SECOND—CONTINUED.

AFTER the visions related in the previous chapters, the Prophet saw four Angels standing upon the Earth, holding the four winds of the Earth; and he saw another Angel seal the servants of God in their foreheads; the number of each of the tribes of Israel being 144,000. Of all other nations, an innumerable multitude, which stand before the throne, clothed in white robes, and palms in their hands.

THE FOUR ANGELS.

Four Angels stand upon the Four corners of the Earth, holding the Four Winds. This is emblematic of the divided state of the Roman Empire, into four parts, by Diocletian, as above noticed.

Ten dreadful storms of persecution had passed over the empire, like a desolating scourge from the Gates of Hell, and left it in a divided and enfeebled condition.

The Church has a little rest about the first of this period, represented by the sealing of 144,000 with the *Seal* of the *living God*, which signifies that great numbers believed the Gospel and openly professed and practiced Christianity: and hence, received the *Visible Seal* of the *Christian religion*, as *instituted by Christ in the Gospel*. One may ask, What was

this Visible Seal? We answer, Water Baptism. Where was the seal applied? In the forehead. Of what was it the *sign*? The Baptism, or pouring out of the Holy Spirit; which is the only saving Baptism—the *one Baptism*. As a *Seal* what did it signify? The *sealing* by the Holy Ghost, by which all true believers are *sealed* unto the day of Redemption, and purified by the washing of Regeneration. *Circumcision* was the *seal* of the Jewish, and baptism of the Christian Church.

CRITICAL AND PRACTICAL NOTES.

[V. 1. And after these things I saw four Angels]—After the prophet had beheld the visions of the six seals, in regard to *Pagans* and *Christians* of the Roman empire, he was permitted to see a *vision concerning the Twelve Tribes of Israel*. The actions and events of this vision do not appear to be confined to any one of the seals, but to have transpired during the three hundred and sixty years, the period of the opening of all the past six of them, from A. D. 1 to 360.

The prophet saw four angels, agents, or messengers, of the divine government, standing upon the four corners of the earth. It may be, that an angel attends every man; and, indeed, the doctrine is clearly taught and implied in many passages of the Old and New Testaments. Moreover, it was an ancient tradition, and has come down to our times, that a *good* and *bad* angel attends every one.

These four angels, in my opinion, were the four princes who ruled the Roman empire at the same time, and held the four winds, the nations, in check. So that the earth, political government, should no longer be disturbed by the storms of persecution; that the sea, the Church, which held good and bad fish, should not be tossed by contrary *winds of doctrine*, and that the Gospel system, which is elsewhere compared by its divine founder to a grain of mustard seed, which became a *great tree*, should not be destroyed by angry storms of malice from its enemies, nor its fruit untimely wasted by mighty winds of political persecutions; but that there should be a great calm, and everything made to subserve the purposes of the divine government. The last of the ten pagan persecutions took place under DIOCLETIAN, after which Christians were fully tolerated throughout the Roman empire for more than half a century.

“The partition of the Roman empire by *Diocletian* is dated 292 A. C. He divided it into *four* governments, under as many princes, two of them being emperors, each called Augustus, and two Cæsars. Thus a new system of Administration was formed, though it did not long continue. Maximin shared, with Diocletian, the title of Augustus; and Galerius and Constantinus were declared Cæsars, and all were nominally supreme.”

Thus a mutual check was held upon each other; and Jews and Christians, who felt little or no in-

terest in political affairs, had the unmolested privilege of attending to the duties of their religion.

[V. 2. And I saw another angel ascending from the east]—The term *east*, in my opinion, is to be understood as a symbol of Christ, who is called, by St. Simeon, the Day Spring, the Rising Sun, or East. Luke i: 78. And this angel seems to be a special angel, sent by Christ as his chancellor, charged with the most weighty and important interests of the Supreme King, and to set in order and give unquestionable authority to all the officers of the supreme government. His *ascending* from the east, implies his arising from among Christians and increasing in power, majesty and glory, as the *sun*, shining more and more until the perfect day.

This angel is evidently a symbol of the *Gospel* or angel spoken of; and it, in my opinion, is the agent by which the Holy Ghost seals all the servants of God; for the Gospel is called the *power* of God, and *sword* of the Spirit, by which we are made to submit to the divine government, and become subjects of the heavenly kingdom; and are sealed and sanctified, and acknowledged the heirs and joint heirs with Christ to the heavenly inheritance.

[Having the seal of the living God]—Having the *seal* or *sign* by which he was to seal or consecrate the servants of the true and living God, that they might be distinguished from those who are not his servants, but addicted to Idolatry, and therefore the

servants of dead gods. We are told that the "*foundation of God standeth sure, having this seal,*" or the seal by which he knows who are his. Christ is the foundation of God, for he is God—Immanuel, God with us—God manifest or made known in human form. This I look upon as being the spiritual and primary sense of the passage before us.

But in a material or political sense, I consider that Constantine the Great is the angel ascending from the east, for reasons already given, and others which are submitted. The extraordinary pains taken by Constantine for the propagation of evangelical truth, were attended with uncommon success. *It can not be doubted* but a multitude of nominal professors, influenced by the example and authority of the emperor, would enter into the Church. But its doctrines and institutions were extended to remote nations, and they received at least its visible seal and sacraments, baptism and the Lord's Supper.

"The benignant influence of the mild and equitable doctrines of the Gospel upon the happiness of mankind, must have been strikingly evinced by the Christian world during this century. That humane and equitable dispensation which provided for the happiness of all mankind, breathed its spirit into the laws of Constantine. Many of the evils, and much of the duration of slavery, were abolished by that monarch, who also softened the rigor of corporeal punishments, prohibited sanguinary and ferocious

shows and contests from the people; prevented oppression and provided for the poor; restrained the *licentiousness of divorces*, and the custom of *exorbitant interest for money*. Whatever were the corruptions which had been introduced into Christianity in reference to doctrine, the professors of the Gospel were still distinguished by their peculiar virtue, and in the *famine*, in the days of Maximin, were remarkable for exertions of compassion and charity unknown to the votaries of Paganism."

Thus, through Constantine, the care of Christ for his Gospel and people is clearly seen, and his voice is heard in unmistakable language, to the four angels, agents, or governments, which were in the Roman empire, saying, "Hurt not the earth," disturb not the affairs of state; "neither the sea," the members of the Church; "nor the trees," the systems of religion, until we have given all a fair chance, by setting good and evil before them, to choose the living God and his service, or to choose Idolatry, and suffer the dire consequences.

[V. 3. Till we have sealed the servants of our God in their foreheads]—Till we, the ministers of the Christian system, have applied the *visible seal* of the Christian dispensation to all who have made, or may make, the good confession before many witnesses, and covenant, by this transaction, to become the faithful servants of the "Father, and of the Son, and of the Holy Ghost. Amen."

By receiving the *seal of the living God* in the *forehead*, we understand that the persons were more fully consecrated to him, and evinces, by this act and sign, that they were His property, and under His immediate protection; and while they were his obedient servants, and followers of that which was good, no evil should befall them; for he is with them always, even unto the end.

It was a custom in the Roman empire, to stamp with a hot iron the name of the owner upon the forehead or shoulder of his slave, in order that his master might, in any event, the more easily recognize him. In comparison with such treatment, well might the heavenly Master say, Take my yoke, name, government, upon you, which is easy, and my burden which is light.

It is worthy of remark, that the greater number of the first converts to Christianity were of the Twelve Tribes of Israel, who first heard of the Gospel on the return of the devout Jews after the day of Pentecost, when under the providence of God, the glad tidings of this peaceful system was carried to every nation under heaven.

And it is moreover worthy of our notice, as we are informed by Church History, that not a single *Jewish Christian* perished at the siege of Jerusalem, A. D., 70; for believing the predictions, and, obeying the warnings of Christ, they left the city, and took refuge in Pella, a city east of the Jordan.

The numbers, then, of the Twelve Tribes who had received the seal of the living God, and by their obedience gave evidence that they were his servants, must have amounted, during this prophetic time, from A. D., 1 to 360, to fully 144,000.

God, in mercy to man, after due warning, often destroys whole nations when they prove to be incorrigibly wicked. This is precisely the manner in which he dealt with the unbelieving, blaspheming and incorrigible Jews, when at the siege of Jerusalem he destroyed 1,500,000, and scattered the remainder of them abroad among the nations unto this day.

[V. 4. And I heard the number of them which were sealed]—It does appear to me that this sentence and the remaining part of the chapter are designed as an amplification of that grand doctrine of inspiration, elsewhere stated in the Scriptures, and especially by St. Peter, "That God is no respecter of persons; but he that feareth him, and worketh righteousness, is accepted of him in every nation."

It appears, also, from the passage before us, that 144,000 included all the Jews which had believed the Gospel and been converted to Christ; 12,000 out of each of the Tribes; which may further signify that a certain number is used to represent an unknown number; but that fully the number expressed had been sealed and saved, if not the square of 12,000 to each tribe, in all, 1,728,000.

[V. 5-8]. It appears that another very important

doctrine underlies the sublime emblems of this chapter: no idolater shall be accounted worthy to inherit the kingdom of heaven. And hence, the tribes of Ephraim and Dan, having been the principal promoters of *idolatry* among their brethren, are left out of this enumeration; and Levi and Joseph, their more honorable and virtuous brethren, those who had no *worldly inheritance* in Israel, are accounted worthy of the *heavenly inheritance*!

How infinitely important the solemn injunction of the inspired penmen! “Little children, keep yourselves from idols,” “for thou shalt worship the Lord thy God, and him only shalt thou serve; for I will not give mine honor to another; for I am the LIVING God, and beside *me* there is none other.”

[V. 9. After this I beheld, and lo! a great multitude, which no man could number!]
—After this vision concerning the Twelve Tribes of Israel, he saw another vision of a countless multitude, which includes not merely the inhabitants of earth, but “all the angels” and the whole host of the heavenly worlds. However, this appears to be especially designed to reveal to us the vast multitudes which had believed on Christ and had been converted to Christianity from among the Gentiles: for it is said, they were “of all nations, and kindreds, and people, and tongues;” and in this was fulfilled the prophecy of Isaiah; “And unto him shall the gathering of the Gentiles be;” “and they stood before the Lamb

clothed with white robes, and palms in their hands," emblems of innocence and victory.

[V. 10. And cried with a loud voice]—Here is evidence that those who loved God praised him with a loud voice, as loud no doubt as any mortal on earth could shout, and they were right before the throne in heaven. What have ye got to say, ye objectors, against Christians shouting, when by faith they realize the joys of their heavenly home!

[Salvation to our God, which sitteth upon the throne and unto the lamb]—The doctrine taught us here, is, that God is the author of present and eternal salvation to man; and that this salvation is procured for and given to him by the merits of the Lamb, through faith in his all-atoning blood, as their propitiatory sacrifice! and that this salvation is not confined to a favorite few; but is provided and offered to all mankind on equal terms, and with equal earnestness and sincerity; and that this is so, is evinced by the facts before us; for those who were redeemed and saved were of "all nations, and kindreds, and people, and tongues, a great multitude which no man could number."

[V. 11. And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne upon their faces, and worshiped God]—Here is no idolatry, no inferior worship paid to any order of beings, however exalted. No homage paid to any patriarch, prophet, apostle, saint, or con-

fessor! Where are you, friends of inferior adoration? Not of this multitude, and without humble repentance, can never be admitted into the glorious company of angels and spirits of the just, who preferred death to idolatry.

[V. 12. Saying, Amen]—As there is more joy in heaven over one sinner that repents, than over ninety and nine which have already repented and are saved, no wonder the angels take such intense interest in the repentance and salvation of such immense multitudes which, like lost sheep, have been gathered from the wilderness and from among the wolves of this world, and brought to colonize the climes of immortality, and increase the multitude of the heavenly host, and dwell forever in the city of God.

[Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen]—It ought to be so, and it will be so, and it shall be so, according to the terms of this angelic doxology.

[V. 13. And one of the elders answered, saying unto me]—The term *answered*, is an idiom of language which admits by metonymy, the answer for the question, and simply signifies that one of the elders spoke to him, and asked, “What are these which are arrayed in white robes? and whence came they?”

[V. 14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out

of great tribulation]—It is a part of the portion of the people of God to suffer affliction in this life; for we are told, “many are the afflictions of the righteous;” and that in this world they shall have tribulation, and that they that will live godly in Christ Jesus, shall suffer persecution, and that through much tribulation we shall enter the kingdom of heaven.

This great multitude had gone up to possess the inheritance of the saints, through great tribulations, heartfelt sorrows, deep anguish and persecutions of every kind, after their robes were washed, sins pardoned, and their souls purified with the blood of the Lamb of God, which taketh away the sins of the world.

The *white robes* mentioned in the text, can not signify what some teach; that they are the righteousness of Christ with which the saints are clothed as with a garment; for the righteousness of Christ can not be washed and made white in his own blood, and to say so would be blasphemy; for he was holy, undefiled, and separate from the contamination of sinners, and such a high priest became us. In Revelation, chapter xix, 8, we are told, in language not to be misunderstood, that the white robes or white linen is the righteousness of the saints, their own personal purity; and this is the righteousness in which they stand before the throne. Therefore, it is not Christ’s righteousness, but the righteousness wrought out for

them in the pardon of sin through faith by the merit of his blood; and wrought in them by the purification of their souls through the power of the Holy Ghost.

[V. 15. Therefore are they before the throne of God]—Because they are pardoned and purified in the blood of the Lamb, through sanctification of the Spirit, and belief of the truth of the Gospel.

[And serve him day and night in his temple]—They shall serve him without ceasing; their whole existence shall be a living and willing sacrifice of service of faith, love, and obedience, throughout the unending days of eternity, in his temple not made with mortal hands; but eternal, in the HEAVEN of heavens, the NEW JERUSALEM.

[And he that sitteth upon the throne shall dwell among them]—Now in this world he dwells spiritually among his people, walks in his own Church amidst the golden candlesticks, and abides in the heart of every true believer. But in the world to come, whereof we now speak, he will no longer be the *invisible*; but will dwell visibly and personally among his people: “for we shall be like him, and see him as he is,” in his glorious person and hypostatic existence; “for when that which is perfect is come, then that which is in part shall be done away; for now, we see through a glass darkly; but then, face to face.”

[V. 16. They shall hunger no more]—These are they which came out of great tribulation, having

journeyed through a wilderness of hunger, where they were deprived by the wolves of this world of any peaceful enjoyments by the wayside; and hurried on in hunger, and thirst, and nakedness, and martyr fires, to their heavenly homes in the New Jerusalem, where no persecutor shall ever kill any of them with hunger, or thirst, or bind them naked in the scorching sunshine, till by hunger, thirst, and burning heat, they perish.

[V. 17. For the Lamb which is in the midst of the Throne shall feed them]—The term Lamb, which signifies the Lord Jesus Christ, is used, by metonymy, for the Shepherd of Israel, who is enthroned, with his Father, in hypostatic and ineffable glory, and constantly communicates to his people whatever is calculated to secure, continue, and increase their present and eternal happiness, whether in this world, by the communion of his Spirit and the ministry of angels, or in the world to come, by his personal presence.

[And shall lead them to living fountains of waters]—The major part of this great multitude had suffered martyrdom, and perished of hunger, or parched with thirst, or weeping in bitter anguish, with no one nigh who dared to pity them or wipe from their eyes their dying tears! But how changed is their condition! They have now whatever can nourish or comfort! They are now led to living fountains of waters, endless sources of comfort and happiness,

which our Redeemer and elder brother will open, out of his unsearchable riches and infinite plenitude, to all glorified humanity. These fountains of living waters, perpetually flowing up and running on, will make an infinite variety in the pure enjoyments of the heavenly state, and perfect the happiness of the blessed.

“There will be no sameness, and consequently no cloying with the perpetual enjoyment of the same things; every moment will open a *new source* of pleasure, instruction and improvement; they shall make an eternal progression into the fullness of God, and, as God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered, and the discovery of each will be a new foundation or *source* of pleasure and enjoyment. These sources must continue to develop through all eternity, and yet through all eternity there will still remain, in the absolute perfections of the Godhead, an infinity of them to be developed.”—*Dr. Clarke.*

[And God shall wipe away all tears from their eyes]—This is the most beautiful image, of the infinite affection of our heavenly Father, which can be found in all the records of time. The Bible, with all its excellent and refined imagery, brings up this as the crowning glory. As kind parents pity their innocent and suffering children, and take them to their bosoms and gently wipe away their tears of sorrow,

and console them with pitying words, so the Lord pitieth his children, and cares for his people, and bears them in his bosom, nourishes them with his grace, and consoles them with his promises, and wipes away their tears, and removes all causes of distress, suffering and grief.

Kind reader, this is the happiness of those who have washed their robes and made them white in the blood of the Lamb of God, which taketh away the sin of the world. Art thou washed? O! rest not till thou art washed, and hast on the wedding garment, and art prepared for the inheritance of the saints. Take these multitudes of redeemed mortals for an example of suffering, and of patience, and of faithfulness, "*and be thou faithful unto death, and I will give thee a crown of life.*"

CHAPTER VIII.

SEVENTH SEAL—FROM A. D., 360 TO 420.

THE opening of the Seventh Seal indicates the time of 60 years, as all the other Seals have. It was during this Seal period that there was *silence in heaven for the space of half an hour*; which symbolizes the time of peace in the Church, when she had rest from all her enemies for twenty-four years. But, as in nature, a great calm is often succeeded by a devastating storm; so it was with the Church. By the end of this period there were voices, and thunderings, and lightnings, and earthquakes—great political and ecclesiastical storms—thunderings of war, and divisions, and destructions of kingdoms.

[V. 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour]—We have already intimated that the seventh seal, like its sacred symbol, the seventh day, is a time of rest, of quiet, and of silence. From the close of the period of the sixth seal, A. D., 360, to the days of Theodosius, there was rest, quiet, and silence throughout the Church, which is symbolized in the text by heaven. Christians enjoyed almost undisputed and unmolested privileges through all the Roman Empire. We have assigned to each of the seals sixty years; and if we take a year for a min-

ute, then sixty years would equal sixty minutes, or one hour. Now then, the seventh seal begins to be opened A. D., 360, and ends in the year A. D., 420. About the space of half an hour, or half of the period of this seal, there was silence.

That the reader may have a more convincing proof of these things, we lay the facts before him: "In the time of Theodosius, A. D., 384, the cause of Christianity and Paganism was solemnly debated between St. Ambrose, the champion of the former, and Symmachus, the defender of the latter. Christianity was triumphant, and the senate of Rome issued a decree for the abolition of Paganism, the downfall of which in the capital, was soon followed by its nominal extinction throughout the Roman Empire."

Here the silence of the Sabbatic hour ends, and with the opening of the seventh seal, is ushered in the Trumpet period; and from this period, for 1260 years, we have no more silence, but perpetual sounding of trumpets, or clangor of arms, or noise of battles, or roaring of the seas, or the thunders of Heaven—noise above, around, beneath.

[V. 2. And I saw the seven angels which stood before God]—These seven angels appear to be the special agents of the Divine government, who may be considered as the privy council or cabinet of the Heavenly Throne, or may be the same as the seven Spirits of God mentioned in chapter i: 4. There is

also an allusion, in all probability, to the ancient custom of the Persian monarchs of having constantly about their thrones seven wise men as counselors. The Holy Trinity form the Heavenly council, and all the seven orders of angelic beings stand about the Throne ready to do the Divine will.

[And to them were given seven trumpets]—The sounding of one trumpet, according to the Mosaic law, called together the elders and officers of the congregation or Church in the wilderness. But when two trumpets sounded, it was for the purpose of calling together officers, priests and people. But when seven trumpets were sounded, it was the sounding of an alarm in the land, and all were to prepare for war.

[V. 3. And another angel came and stood at the altar, having a golden censer]—This indicates that the angels with the silver censer, the Jewish priesthood, would be superseded by a new order, the angel with the golden censer, the Christian priesthood; and that it would about this time gain the ascendancy over all other religious orders: and, from the historical quotation above, we learn that this prophecy was literally fulfilled. Here is also a reference to the custom of the Jews in their religious services; on ordinary days the priest offered incense in a silver censer; but on the great day of their solemnities or expiation, the high priest alone used a golden censer, and this was evidently a symbol of

those things above named, for their whole religious system was a type or shadow of good things to come.

[And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne]—Incense is the emblem of holiness, purity, joy and thanksgiving; thus, the righteous actions, the pure lives, and thankful and joyful hearts of Christians, were offered as a sacrifice to the service of the Church, and their prayers to God for his blessings upon their labors for his cause; and thus they offered their bodies a living sacrifice with their prayers, and both came up acceptably upon the golden altar, through the merits of Christ, who, upon the golden altar of the Divinity, sacrificed the humanity of his nature, and became the sacrifice and sweet smelling savor before the throne for us, and ever lives our all-atoning High Priest.

[V. 4. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand]—Smoke is the evidence of fire. So, the pure lives, the good works, and joyful hymns, and thankful songs of the Christian are the smoke which the world sees, and is to them evidence that such are burning or shining lights; and this smoke, the evidence of burning zeal for heaven, ascends with the prayers of the saints before God, and is evidence that this great accumulation of incense,

this great multitude of saints, and their works and prayers, are acceptable to God. And this was especially and literally true, when the smoke of the incense—the smoke of the martyrs—went up with their prayers. “As the character of Trajan is sullied by the martyrdom of Ignatius, so the reign of Marcus Aurelius is forever disgraced by the sacrifice of the venerable Polycarp, bishop of Smyrna, the friend and companion of St. John. A few days previous to his martyrdom, he is said to have dreamed that his pillow was on fire. When urged by the proconsul to renounce Christ, he replied: “Fourscore and six years have I served him, and he has never done me an injury. Can I blaspheme my king and my Saviour?” Several miracles are said to have happened at his death. The flames, as if unwilling to injure his sacred person, are said to have arched over his head; and from the martyr’s fire, ascended an odor as of most fragrant incense.”—Church History, Cent. II.

[V. 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth]—The angel took the censer, the Gospel system, the instrument to bear the fire of truth and love from the altar, and cast it into the earth. And this same word, in the hands of the Holy Spirit, becomes the most potent of all weapons to be found in the armory of heaven. Although the kingdom of Christ is not of this world, yet it is designed by its divine founder

to be aggressive, and to subdue and break in pieces all other kingdoms and empires. "I am come to send fire on the earth," and the angel, the true Christian priesthood, the bearers of the golden censer, the pure Gospel system, are the servants which I have called and sent, and by them it is already kindled. "Think not that I am come to send peace on earth; I came not to send peace, but a sword;" even the sword of the Spirit, which is the word of God. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

[And there were voices]—Proclaiming this mighty word through all the world, to every creature;—[*and thunderings*] natural indications that God's word would not return unto him void; but that showers of grace would descend from clouds of mercy, to water the good seed, and that it would grow, and increase, and prevail mightily;—[*and lightnings*] indicating that a supernatural power and light would attend it, and that it would irresistibly make its way through the world, and quickly enlighten and diffuse its electrifying influence among men, producing an earthquake; a great change in the moral and political condition of mankind.

PART THIRD, PERIOD THIRD—FROM 420 TO 1680.

FIRST TRUMPET—FROM A. D., 420 TO 600.

The First Trumpet begins to sound, which is another term to indicate Time; and therefore each trumpet indicates a period of 180 years; and seven of these periods are contained in the 3d period, or 1260 years—from 420 to 1680. The First Trumpet represents hail and fire mingled with blood; signifying the storms of war which fell on the family of Constantine, until peace was concluded under Theodosius, who extinguished Paganism and established Political Christianity—if such a term may be allowed; which event occurred in 384. This Trumpet is sounded to call the warriors to action, and sounds 180 years, to chastise the unfaithful Church for her *State union*; which was done by calling down the Huns, Vandals, and Goths, from the North, like a hailstorm—emblematic of its being a chastisement from heaven. It was during this period of the first Trumpet, that the old Roman empire, or Daniel's Seven-headed and Ten-horned Beast, was utterly destroyed, and the city of Rome taken and burned by Alaric, A. D. 410, and the New Roman Government, under the *Justinian Code*, which is St. John's Seven-headed and Ten-horned Beast, was fully established by A. D. 540, and continued to exist and exercise its power, almost uncontrolled, 1260 years—to A. D. 1800.

SECOND TRUMPET—FROM A. D. 600 TO 780.

The Second Trumpet sounds, and a Mountain, burning with fire, is cast into the sea, whereby it becomes blood; signifying that a mighty Kingdom or power would burn or destroy the sea—emblem of a corrupt Church; or, that the persecuting power of the Roman Empire would be transferred to the Sea, or become a Church and State Government. This Trumpet is sounded to call Mohammed, and his successors, to chastise the Church, which was becoming corrupt, corrupting, cruel and unjust. This event well-nigh ruined the Roman Empire, and still further tarnished the glory of Rome, which, under the first Trumpet period, contained 6,000,000 inhabitants. For more than six hundred years Rome had not been disturbed by the presence of a foreign enemy; and for more than one thousand years she had stretched her arm of power over the nations; but Alaric the Goth, afterward styled the King of the Visigoths, brought his armies, whose numbers seemed inexhaustible, and besieged, and sacked, and burned Rome and left it in ruins, after having destroyed 200,000 of its most peaceable inhabitants.

THIRD TRUMPET—FROM A. D. 780 TO 960.

While the Third Trumpet sounded, which is a period of 180 years, a *burning star*—burning as a *lamp*—is represented as falling from heaven; which signifies that some *notable minister*, or, by enallage, many ministers, should fall from their high and holy

position, and cause the people, symbolized by waters, to become bitter as wormwood, by turning away from the pure and refreshing waters of Gospel truth, to the bitter waters of Idolatry; for idolatry, in the language of Scripture, is called bitter water; and moreover, it was in this Period that the doctrine and practice of idolatry were fully established. Therefore, we hold that this Star is used to represent the *Ministers of Religion*, one being put for many, who fell from their holy estate and imbittered the people with the doctrine of Idolatry by introducing Image Worship into the Church.

FOURTH TRUMPET—FROM A. D. 960 TO 1140.

This was the darkest period of the Dark Ages. This Trumpet is sounded to teach the *Church of Rome* that Christ is the *head* of his Church, and that his Kingdom is not of this world; and therefore she should not strive for worldly power—a lesson, however, she would not learn.

[V. 6. And the seven angels which had the seven trumpets, prepared themselves to sound]—We learn from this passage that every action, whether mental, moral, or physical, requires time; and that whosoever would do the will of the Almighty Father, must *prepare themselves*, whether they be angels or men. Time is an irresistible talent, committed, in common to every rational creature, and for its improvement or misimprovement, we must at the last give a strict account to God: for, “He that knoweth his Master’s

will, and doeth it not, neither *prepared himself*, shall be beaten with many stripes.”

[V. 7. The first angel sounded, and there followed hail and fire mingled with blood; and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up]—Order is heaven’s primary law in every department of his dominions, whether in the physical, spiritual, mental, or moral universe. If this be so, we may confidently expect to find him faithful to himself and his creatures in *prophetic revelations*, as well as in the complex developments of creation.

Preparations began for sounding the seven trumpets, simultaneously with opening of the seventh seal, A. D. 360; but were not completed for 60 years after, (A. D. 420,) and then each trumpet occupies a period of three times 60, or 180 years; and the sounding of each trumpet requires periods of equal length, each 180 years; and, in all, equal to seven half times, or three times and a half. In prophetic time, each natural year, or our common year, is a prophetic day; and 30 days prophetic, is one such month; and twelve such months, one such year; and 12 times 30 are 360 years, which make a prophetic year or time; and three and a half such times make 1260 prophetic days, or 1260 common years. As there was silence in the first part of the seventh seal period, which dates A. D. 360, it was the time occupied in making preparations for the important

actions and events which were to transpire under the first trumpet period.

Warlike preparations began to be made, and the sounding of the trumpet to reverberate through the land, in about thirty years from the beginning of this period; and the actions and events foretold in this prophecy were fulfilled in about fifty years from the date of the above period. It will be our business, in the elucidation of our great subject, to ascertain if the *coincidence of prophecy and history* is so exact as to satisfy the humble inquirer after truth; that, on comparison of the two witnesses, history and prophecy, we have obtained *facts* that enable us to believe that we know the *time and place, the actions and results* which indicate that we have found the true and legitimate fulfillment of the prophecy.

As all the facts, actions and events of this first trumpet period are briefly summed up in a single sentence, we hope we shall be able to show satisfactorily its fulfillment in a brief quotation from history.

Many eminent men suppose that the irruptions of the barbarous nations from the north are intended under the emblem of *hail*; they came not as the dew, or rain, or snow, to refresh, to invigorate, or to fertilize, but as a scourge from the north—the scourge of God! And the raging fire of war came with this dreadful scourge, and it was mingled with blood; it was prosecuted with life, vigor and energy, symbol-

ized by blood ; and they, the hail and fire, were cast upon the earth—the Roman empire—and the third part of the earth was burnt up. *Earth* instead of *trees* is used by a great many ancient and authentic versions, and is to my mind evidently the genuine reading. *Earth*, then, is used by metonymy for the things which came of it. All *flesh* is as *grass* ; and indeed, in speaking of man, a prophet says all *flesh is grass*. But there is a distinction made between men. Some are dead grass—dead in trespasses and sins ; while others are green grass—alive unto God through Jesus Christ our Lord. Christ himself uses a figure of speech, conveying the same idea : “ If these things be done in the green tree, what shall be done in the dry ”—or dead trees or grass ? The trees may signify the officers of state, and the green grass symbolize Christians.

We shall try to observe which way the angel of war takes his flight, and in what part of the world the trumpet of war is sounded during the period of 180 years, from A. D., 420 to 600. By these indications we shall as readily discern the signs of the times, as by looking at a correct clock, we know by its hands, the hour of the day.

1. “ The northern nations, consisting of various tribes in Germany, Scythia and other regions of the north and northeast, commonly called Goths, Huns, Vandals, etc., had, for a considerable length of time previously to the sacking and burning of Rome,

made frequent attacks upon the borders of the empire; but they were generally repulsed. Their number (like the hail), seemed inexhaustible, and they were poured like a torrent (of hail) upon the enfeebled and distracted empire."

The Christians, as we have already remarked, symbolized by green grass, were all destroyed, comparatively speaking; although Alaric had given command to his soldiery not to hurt any one who was unarmed; for great multitudes of Christians, from conscientious principles, would not bear arms; for they considered it was not lawful for them to fight for the kingdoms of this world. But we will give the exact words of the historian:

"Notwithstanding the orders given by Alaric, *that none but the armed should be killed*, yet vast multitudes of the unarmed citizens were put to death; and probably more of this class were reduced from affluence to the miserable condition of captives, slaves and exiles, on account of their non-resistance, than had been put to death;" and hence, figuratively speaking, "all green grass was burnt up"—utterly consumed and destroyed.

Here, under the very *first blast of this trumpet*, we find the prophecy fulfilled so satisfactorily, that it is equal to a demonstration. But we shall show that this first trumpet sounds seven times, and every time in the same "third part of the earth," the Roman empire.

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2. We will take notice of the results of the *second blast of this first trumpet*. “The ravages of Attila, the Hun, in the Roman empire, commenced A. D., 445. He overran Illyricum, Thrace, Dacia and Mœsia, and at that time laid the Romans under tribute. Soon after, with an army of 500,000 men, he threatened the destruction of the whole empire. He was, however, ably opposed by Actius, a noble general of Valentinian III. While the Vandals, under Genseric, were trampling on the Roman province of Africa, and at length took and plundered Rome itself, the Huns were advancing upon the empire from the northeast. This people are supposed to have originated from the eastern part of Asia; and extending their conquests from the borders of China to the Baltic Sea, they impelled the Goths upon the Roman empire, and soon followed in the same track. Their march was extremely desolating. To their leader, Attila, the victims of his ambition have given the expressive appellation of “*The Scourge of God*.”

3. Now let us listen to the third *blast* of this trumpet, and learn where it sounds next.

“The arrival of the Saxons in Britain, a province of the Roman empire, was connected with the reduction of the southern part of the island under the Saxon power. They landed under the command of Hengist and Horsa, A. D., 451, and, having assisted the Britons in repelling the Picts and

Scots, they then turned their arms against the Britons."

4. We shall watch the ways of this angel of war, to learn where he sounds his trumpet for the fourth time.

"The taking of Rome by Odoacer, prince of the Heruli, put an end to the western Roman empire, 476 A. C. The length of time which it had existed as an empire, viz., from the battle of Actium, 31 B. C., to 476, A. C., was 507 years. The whole period, from the building of the city, was 1224 years. The eastern part of the empire continued some time after this date, though in comparative darkness.

"The ruin of the Roman empire was the result of its greatness, connected with its moral corruption. Divine Providence is constantly concerned by natural causes, as well as supernatural, called angels, in effecting the extinction of enormously guilty nations. Rome having become a mass of luxury, weakness and profligacy, fell an easy prey to the northern barbarians, who poured in like a hailstorm upon its dominions."

5. We shall again watch this angel, and learn where he sounds the trumpet for the fifth time, to call the warriors to action.

"The reign of Theodoric the Great in Italy, commenced A. D., 488. Having wrested the sovereignty of that country from the hands of Odoacer, by means of several engagements, he enjoyed the possession

of it for a number of years, with credit to himself and with the approbation of his Roman subjects. After a severe struggle Odoacer surrendered all Italy to the conqueror, Theodoric, who has the reputation of having been an able and virtuous emperor."

6. The angel of war sounded his trumpet for the sixth time, in Africa, which was a part of the Roman empire.

"The defeat of the Vandals in Africa, by Belisarius, occurred A. D. 534. By that event Africa was recovered to the Roman empire. The army of the Vandals, under Gelimer, the successor of Genseric, vastly exceeded that of the Romans; but the fate of Africa was soon decided by the valor of the Roman general.

7. The first angel sounds his trumpet for war the *seventh* and *last* time in Italy.

"The subjugation of the Ostrogoths in Italy, by Belisarius, restored that country to the empire. This event took place A. D., 537. The restoration, however, was temporary; for after various turns of success and defeat, during thirty years, Italy was abandoned to the northern barbarians. Having recruited his forces, the Gothic monarch advanced to the capital, now occupied by Belisarius; but with 100,000 men he failed of his object, and was entirely defeated.

"Six years after this event, Totila the Goth attempted the recovery of Italy from the Romans, and

succeeded. Belisarius, who had been called away from the theater of action, returned to Italy, but he was at first unable to preserve the capital. Totila took it, and began the work of destruction, with the purpose of turning this bloody city into an utter ruin. Warned, however, by Belisarius, who appealed to the barbarian's sense of glory, he forbore to execute his threat of turning Rome into a desolate waste, or pasture for cattle."

It is worthy of note that history gives no account of wars in any other part of the world during all this period, from A. D. 420 to 600.

[V. 8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.]

[V. 9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed]—The ninth verse explains the latter clause of the eighth, and its expository character would be much more readily perceived if it began with the word *even* instead of *and*, which the original admits.

I think that it has been clearly established by the Annotations and historical quotations, in regard to the first trumpet, that the events foretold under it applied to the earth—the *political* affairs of the Roman empire—and that it does not apply to any thing else.

It will be our purpose to show that the facts, actions and events of the *second trumpet* period applies to the *Church*, symbolized by the *sea*. This period embraces 180 years, from A. D. 600 to 780.

During this period the light of science became far more dim than during the preceding, and both writer and reader must "walk amidst assassins and executioners, without finding objects less dreadful on which they may rest their eyes."

History is the only sure interpreter of prophecy; and hence prophecy can not be satisfactorily explained until fulfilled. If the prophecy under consideration is already fulfilled, and the period we have assigned it be correct, we shall be able, from history, to find that the great and absorbing actions and events of this period coincide with the prophecy.

When the second angel sounded his trumpet for the first time, a great "mountain," symbol of a great power opposing the Church, burning with fire, emblematic of its destructive and consuming influence, was cast into the sea; as a mountain of fire rolling on through the waves of human population, nothing being able, from its fiery character, to oppose its devastating progress.

[And the third part of the sea became blood]—That is, by interpretation, the third part of the creatures—people which were in the sea, the Church, and had life, the life of God, true Christians—died

by fire or sword, because they would not renounce their religion and their heavenly Master. And the third part of the ships, the churches, or the members of the churches, were destroyed or turned to the use of a religion falsely so called. About a third part of true Christians and their property were destroyed, wherever this desolating fiery mountain made its way over the sea, spreading ruin, as if driven on by the resistless power of destiny. Shall we find, in this period, an historical coincidence to satisfy us that we are correct?

We shall see that the introduction of the Mohammedan religion and the establishment of the Mohammedan empire are the only great and absorbing actions and events of this trumpet period, and in them we shall find a perfect coincidence with the prophecy; and hence a complete and satisfactory fulfillment.

1. "Christianity received, at an early period of this century (A. D. 622), a most *total* and *overwhelming calamity* from the doctrines and conquests of Mahomet, or Mohammed, the arch impostor of the world. Descended from the most illustrious tribe of the Arabians, and from the most illustrious family of that tribe, Mohammed was, however, reduced, by the early death of his father, to the poor inheritance of five camels and an Ethiopian maid-servant. In his twenty-fifth year he entered into the service of Cadijah, an opulent widow of Mecca,

his native city. By selling her merchandise in the countries of Syria, Egypt and Palestine, Mohammed acquired a great part of that knowledge of the world which facilitated his imposture and his conquests; and, at length, the gratitude or affection of Cadijah restored him to the station of his ancestors, by bestowing on him her hand and her fortune.

“The religion of which he was the author is a system of Asiatic voluptuousness and Arabian superstition, grafted partly on the morality of the Gospel and partly on some of the rites of Judaism.

“Thus the doctrines of Mohammed were artfully adapted to the prejudices of the Jews, the several heresies and corruptions of the *Christian Church*, and the pagan rites of the Arabs.”

“From the time that Mohammed took Mecca, he never laid down his arms till he had subdued all Arabia, and a part of Syria, imposing his religion by fire or sword wherever he extended his conquests. In the midst of his conquests he died, aged sixty-one years, A. D. 632.

“Under his immediate successors, Abubeker, Omar, Otman, and Ali (how like ‘a great mountain burning with fire’ this desolating scourge made its way over the world!), in the space of fifty years, an empire was erected which was more extensive than what remained of the Roman. It included Arabia, Syria, Phœnicia, Mesopotamia, Chaldea, Persia, Egypt, Lybia, Numidia, Bactrania. and a part of

Tartary. The name of Saracens, or Moors, is given to those successors of Mohammed who extended their empire through North Africa, South Europe, and the Islands of the Mediterranean. The last of this race is the present Emperor of Morocco. For the space of two centuries after the conquest of Spain by the Saracens, their princes gained the highest reputation, both in arts and arms, of all the nations of the West."

These historical quotations before us have fairly introduced Mohammed, his doctrines and practice. We shall now show the workings of the system, especially in regard to Christianity, under his immediate successors :

"Under the successors of Mohammed, *the Christians, who were averse to his faith, suffered incredible hardships, and devastation and bloodshed marked the footsteps of the professors of Islamism.* The patriarchates of Alexandria, Antioch, and Jerusalem were, during this century, abolished by the conquests and cruelties of the Saracens. Toleration was not the virtue of the followers of Mohammed; and however the Arabian Caliph (a name which equally implies both spiritual and temporal command) might be disposed to favor those sects by whom their conquests had been originally advanced, *the orthodox Christians were severely opposed, persecuted and destroyed, and the ministry strictly prohibited from the exercise of their offices.*"

2. This angel sounded his trumpet the second time to call the Saracen warriors to the siege of Constantinople.

“ *The siege of Constantinople* by the Saracens occurred A. D. 672. It proved to be ineffectual, though the preparations made by them were vast, and their expectations of success undoubted. Mohammed, in his lifetime, had asserted that the sins of the first army which besieged Constantinople should be forgiven. This inspired the Saracen leaders and troops with singular enthusiasm; but their enthusiasm was in vain. The solid and lofty walls of Constantinople were matters of fact, and well defended; and, above all, the Arabs were dismayed by the strange and prodigious effects of artificial fire. They, however, repeated their attacks for six summers in succession, until the loss of thirty thousand Moslems compelled them to abandon their enterprise.”

3. The third blast of the trumpet, by this angel, is to call the Saracens to the conquest of Spain.

“ *The conquest of Spain* by the Saracens was achieved under Muca, general of the Caliph Walid, A. D. 713. The conquerors, satisfied with the sovereignty of the country, left the Goths, who had long been masters of Spain, in the peaceable possession of their property, laws, and religion. By the marriage of Abdallah, the Saracen, with the widow of Rodrigo, the Gothic king, the two nations formed a

perfect union ; and here the Saracen conquests end.
—*Blair's Outlines of Chronology.*

With a brief quotation from another eminent historian, we will dismiss this “great mountain burning with fire, which was cast into the sea;” the territories of the Christian Church, which, from the quotations already before us, must convince every one was during this period, “*like the troubled sea*, when it can not rest, whose waters, cast up mire and dirt.” This scourge of God was sent upon them on account of their wickedness ; for there is “no peace, saith my God, to the wicked.”

“According to the tradition of his companions, Mohammed was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic appearance, his piercing eye, his gracious smile, his flowing beard, his countenance which painted every sensation of the soul, and his gestures which enforced each expression of the tongue. In the familiar offices of life, he scrupulously adhered to the grave and ceremonious politeness of his country ; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizen of Mecca ; the frankness of his manner concealed the artifice of his views ; and the hab-

its of country were imputed to personal friendship or universal benevolence. His memory was capacious and retentive; his wit easy and social; his imagination sublime; his judgment clear, rapid, and decisive.

“He possessed great courage, both of thought and action; and, although his designs might gradually expand with his success, the first idea he entertained of his divine mission bears the stamp of an original and superior genius. Conversation enriches the understanding by mutual reception and reflection, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist. From his earliest youth, Mohammed was addicted to religious contemplation; each year, during the month Ramadan, he withdrew from the busy scenes of the world, and in the cave Hera, three miles from Mecca, he passed his time, where he received his pretended revelation, and composed the KORAN.

“The faith which he taught in the Koran, and preached to his family and nation under the name of *Islam*, or Islamism, is compounded of an *eternal truth* and a necessary fiction: ‘THAT THERE IS ONLY ONE GOD, and that Mohammed is the apostle of God.’”
—Gibbon.

4. This angel sounds his trumpet the *fourth time* to call the warriors of Persia to the conquest of Jerusalem; which is the only other event worthy of notice, during this period, of which sacred or civil

history gives any account; and, what is notable indeed, it is also a "*great mountain burning with fire, and was cast into the sea,*" the symbol of the Church.

"The increase of Christianity was beheld by the Jews with the utmost rancor of which the human mind is susceptible; and this passion was continually augmented by the severe edicts which, at various times, had been promulgated against them by their (falsely so called) Christian rulers. The wars between the Persians and the Roman emperors afforded them an opportunity for the gratification of their revenge. The conquest of Jerusalem was meditated and achieved by the zeal and prowess of Chosroes, who enlisted for this holy warfare 26,000 Jews. These saw with exultation the capture of the city, the flames bursting out from the stately churches of Helena and Constantine, the demolition of the sepulcher of Christ, and the precious relic of the cross conveyed, together with its sacred guardian, the Christian patriarch, into Persia. *The massacre of 90,000 Christians* was the result of the conquest of Chosroes; and many more were disposed of by the inhuman Persian to his Jewish adherents, and, in their subjugation to these masters they endured evils which were poorly compensated by the continuance of life."

We have now before us a summary of the great facts, characters, actions, and events of this trumpet period; and, to our mind, they fully coincide with

the facts, actions, and events indicated in the prophecy.

[V. 10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

[V. 11. And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters because they were made bitter]—Under the symbols, emblems, and metonymies of this prophecy we have great and important characters, actions, and events foreshadowed; and as the prophecy has been long fulfilled, we shall be able readily to find its historical coincidence.

The period occupied in sounding the *third trumpet* is also 180 years, extending from A. D., 780 to 960.

1. When the third angel sounded his trumpet, there fell a great star from heaven. A star here is the symbol of a minister of the Church, and by enallage is put for the Christian priesthood. His falling from heaven is his falling away from the truths of the Gospel, the commandments and doctrines of heaven. A great star, burning as a lamp; a great minister, a light of the Church—one much looked to as a guide in religion. As rivers are the tributaries of the natural sea, and, flowing into it, make the great sea, so the people, flowing into the church, entitle it to the appellation of a sea.

[And upon the third part of the fountains of waters]—Causing the fountains from whence the rivers originate to be affected; for “like people, like priest,” its influence was injuriously felt by priests and people, at least by a third part of the Church in the Roman empire.

[And the name of the star is called Wormwood]—the name, power, influence, doctrine of this star, is called Wormwood, which is a term used in several parts of the Bible to denote bitter and false doctrine, but especially idolatry.

[And the third part of the waters became wormwood]—That is, a third part of the people—great multitudes became imbittered by false and idolatrous doctrine. And many men died—were put to death by those who had turned away from the holy commandment delivered unto them, to keep themselves from idols.

Now, if our interpretation of this scriptural revelation be correct, we must expect to find that idolatry was fully introduced into the Church within this period; and that some eminent gospel minister, one who had been looked up to as a great star, fell from his integrity, degraded his high vocation, and advocated the introduction of idolatry into the church; and by this root of bitterness springing up, being nurtured and matured, many were troubled, persecuted and killed. But these things certainly have their coincidence in history, both in regard to

time, character, action and event. Therefore we will proceed to bring forward the testimony.

“The times were remarkable, indeed, for profligacy, and for misery, its concomitant. The imperial family of the Roman empire exhibited a series of the most horrible crimes.

“The Church partook of the degeneracy, or rather, by its corruption, became the cause of it. Pure Christianity was but little known, amid futile forms and ceremonies, and external pomp. Worldly ambition had taken possession of the pretended vicegerents of Christ. The Popes now began to acquire temporal power and authority, and were gradually extending a spiritual jurisdiction over all the Christian kingdoms. It was in this period they attained the height of their power. For the most part, the state of the *Church was extremely low* during this period. The darkness and corruption of the times were so great, that but few enlightened and consistent believers could be found. Christianity was dishonored both by the principles and practices of its teachers; all ranks of the clergy, by ignorance, ambition and voluptuousness. Benefices were publicly exposed for sale, so that the lowest and most profligate men often obtained them. The Popes generally extended their temporal authority, and, together with the rest of the clergy, engrossed a share of influence in the administration of civil government, altogether inconsistent with their sacred functions.

Ecclesiastics became temporal rulers; and kings, and princes, and nobles shut themselves up in cloisters, and spent their lives in penance.

“The *separation of the Greek from the Latin Church* took place at this era; this event was brought about in consequence of a long standing difference between the Greek and Latin bishops, relating to several points of practice and discipline; but more especially on account of the ambition of rival pontiffs, and the toleration of images and image-worship in the Latin Church, which practice is still continued.”

“Measures against the prevalence of this pernicious superstition were conceived and executed with resolution and intrepidity, and sharp and continued tumults agitated the whole Christian world on this subject. Synods clashed against synods, council against council, the East against the West. The miraculous efficacy of those painted pageants was insisted upon by the friends of idolatry. These pretended saints declared the justice of their cause by signs and portents, and the charges of idolatry and impiety were reciprocally and virulently applied to each other by the contending parties.”

This brief quotation from Church history shows, beyond a doubt, that the waters—symbol of people—were, by this root of bitterness, apple of discord, grapes of Sodom, made as bitter as wormwood toward each other. This doctrine of idolatry is the

doctrine of Satan, "the great star which fell from heaven," of which Christ personally told the disciples, that he saw Satan fall like fire from heaven."

I consider Germanus as coincident with the "great star from heaven, burning as a lamp," for he was patriarch of the Church of Rome, an office above a bishop, and little inferior to that of the Pope. Let us hear what the historian says :

"Germanus, the patriarch, preached and wrote in defense of images, and was supported by legions who flocked with eagerness to his standard, and the standards of the degraded saints, 'because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God *into an image* made like to corruptible man, and to birds and four footed beasts, and creeping things, who changed the truth of God into a lie (and those who worship images in *the Church*, wrest the Scriptures, the *truth of God*, in support of the practice), and worshiped and served the creature rather than the Creator, who is God alone, blessed forever. . . Amen.'"

"Deplorable was the state of things in the Roman Empire during this period (from 780 to 960). Government was weakened by *perpetual revolutions*, caused by electing or deposing different emperors or ecclesiastics; military discipline decayed; learning

was neglected or despised; every species of atrocity were practiced under the mask of religious zeal; and the empire was repeatedly invaded by barbarians, if it was possible for people to be more barbarous. In Syria and Palestine several cities were destroyed by earthquakes; an extraordinary darkness, which lasted from the beginning of August to October, and occasioned little distinction between night and day, overspread that country.

“And this was followed by the plague, which broke out in Calabria, and soon spread over Sicily, Greece, and the islands of the Ægean Sea, and at length reached to Constantinople, where it raged furiously during the space of three years.”

“Upon the death of Ignatius, which occurred A. D. 878, the emperor took Photius into favor, and placed him again at the head of the Greek Church in the patriarchal dignity whence he had fallen. The council which was held at Constantinople, under Photius, A. D. 879, and which is reckoned by the Greeks the Eighth General Council, added force and vigor to *idolatry*, by maintaining the sanctity of *images*, and approving, confirming, and renewing the Nicene decrees. Thus, after a controversy which had been protracted during the space of 150 years, the *cause of idolatry triumphed* over the dictates of reason and Christianity; the whole East, the Armenians excepted, bowed down before the victorious images; nor did any of the succeeding emperors attempt to

recover the Greeks from this superstitious phrensy, or to restrain them in this puerile worship of the work of their own hands.

“Religious, as well as civil, contests were again set on foot; new controversies were added to the old, in regard to the worship of idols, until the fatal schism took place which produced a lasting and total separation between the Greek and Latin Churches.”

We have clearly shown that the wormwood of idolatry imbittered the waters and produced the most bitter controversy that has ever troubled the Church, and that it fell upon the Church about the time, we say, the third angel sounded his trumpet; and that it continued during the period we have assigned to this trumpet, one hundred and eighty years, to the close of A. D. 900, producing the most deplorable and ruinous schism which ever befell the Christian Church.

[V. 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened; and the day shone not for a third part of it, and the night likewise]—The fourth angel began to sound his trumpet to indicate the approach of the great *darkness* which was impending over the world, because of men turning away to *idolatry*: their foolish hearts were *darkened*, and because they did not like to retain God alone in their minds, as the true object of worship, he justly gave

them up to the power of darkness. This trumpet includes a period of 180 years, from A. D. 960 to A. D. 1140.

1. The third part of the sun was smitten—that is, the third part of the Church in the Roman empire was smitten with darkness: with the dark errors of idolatry, with all its debasing, profligate, and miserable consequences. This is the same number that was embittered under the *third* trumpet; their conduct was first *bitter*, then *black*; showing they were under the power of darkness, and that they loved darkness rather than *light*. That is, they loved the service of Satan rather than the service of God.

2. And the third part of the moon—the moon, the political power of the government of the empire, was smitten, as the sun, above described.

3. And the stars were smitten with darkness. The *stars* symbolize the Christian priesthood; and the third part of them were involved in this darkness of error, superstition, and idolatry. They departed from the faith of the Gospel; turned the truth of God into a lie, and became mediums of darkness rather than light, to the people. They served to advance the kingdom of Satan in the world; but not the kingdom of God. They were the ministers of Satan; not of Christ. They had the name and the form; but they had not the life and the power of Christianity.

[And the day shone not for the third part of it]—The day is put here by metonymy for the cause of

day—the Sun—which did not shine out in its effulgence and power to dispel this darkness, this curse of idolatry from the empire. This day, Sun, Church, had light; but she hid it under a bushel; she did not use her power to dispel the night of error, the dark clouds of superstition, the blackness of darkness, the curse of idol-worship from the Churches. Christians are of the Day; the offspring of Day; and, therefore, they are called the light of the world, and are to let their light so shine that others may see their good works and glorify their Father in heaven.

[And the night]—The term night is put here by metonymy for the *moon*, the ruler of the night; as day in the former clause of the sentence is put for the sun, the ruler of the day. The night here implies the civil or political government of the empire; that it did not use its power to dispel idolatry, the cause of the moral and political darkness of this period. St. Paul uses a figure very similar to this when he writes to the Church. (Rom. xiii, 11, and Eph. iv, 5–8). Of the saints or true Christians, he says: “Ye are all the children of *light*, even the children of the *day*; we are not of the *night* nor of the *darkness*. “That is, we are the children of God; not the children of Satan. The sum of all is this; neither did the day nor the night, the Church or the State exercise its power to dispel the dark, dreadful and ruinous errors of idolatry.

“The Roman empire, which has filled so large a

space in the eyes of mankind, at this era, had fallen very considerably from its eminence; while other nations and sovereignties began to make a figure on the stage, and to attract a portion of public attention. With the decay of the Roman empire, and the corruption of the Christian religion, was connected the increasing darkness of the times.”—*Blair’s Outlines of Chronology*, from Cent. VIII to XI.

This is testimony precisely to our purpose in support of our positions. I remember to have seen the remark somewhere, in regard to the tenth century, “That when little was done, the historian had but little to do to record it.” And as there are but two political events in this period of any great importance, we place them before us.

1. “The reign of John Zimisces, emperor of the Roman empire, commenced A. D., 969. It was signalized by the success of his armies against the Russians on the Danube, and the Saracens on the Tigris. His general, Bardes, with 12,000 men, routed an army of 300,000. John Zimisces was a noble Armenian by birth, of uncommon stature, strength and beauty and of an heroic soul. He was duly proclaimed after the death of his predecessor, in accomplishing whose death he is said to have been concerned. A just Providence, it would seem, awarded him a similar fate by a cup of poison being administered to him.”

2. “The landing of William the Conqueror, the

intrepid Norman, in Britain, occurred A. D., 1066. With 60,000 men, he defeated the English under Harold in the field of Hastings, and soon after took possession of the throne of England, which had been previously bequeathed to him by King Edward the Confessor. William was Duke of Normandy, and a prince illustrious throughout Europe.”

It appears to me that we are to understand, from the third part of the sun, moon and stars being darkened, that a great part of the Church and State, and their rulers or ministers, were to be darkened, and that for a long period. Historians all agree that the Dark Ages, as they are often termed, were of about a thousand years’ duration. About three hundred years, or one third of it, including the periods of the fourth and fifth trumpets, was a period of almost total moral, political and intellectual darkness.

“The Dark Ages, as they have been commonly called, commenced with this period, A. D., 500; at least, the darkness now begins to be particularly apparent, and we shall find it prevailing over the nations, though with some intervals of light, nearly one thousand years. Ample records, however, of the times, and of the state of the human mind, are found both in civil and ecclesiastical writers.”

We suppose a single quotation, from ecclesiastical history, will fully satisfy the reader that we are correct in our interpretation of the facts, characters, actions and events of this fourth trumpet period.

“ The state of religion, in this period (from 960 to 1140), was such as might be expected in a season of prevailing ignorance and corruption. Both Greeks and Latins placed the essence and life of religion in the worship of images and departed saints ; in searching after with zeal, and preserving with a devout care and veneration the sacred relics of holy men and women, and in heaping up riches upon the priests and monks, whose opulence increased with the progress of error, superstition and idolatry. Scarcely did the humble Christian dare to approach the throne of a merciful God without first rendering the *saints* and *images* propitious, by a solemn round of expiatory rites and lustrations. The ardor, also, with which relics were sought, surpasses almost all credibility ; it had seized all ranks and orders of the people, and was grown into a sort of fanaticism and frenzy ; nor was it conceived to be any diminution of the Dignity of the Supreme Being to interpose in these discoveries, which, according to the monkish legends, were generally made in consequence of some miraculous communications to one of the holy fraternity, or to some supernatural female, who was directed to the place where the bones of the saint lay dispersed or interred.

“ The fears of Purgatory were now carried to the greatest extent, and even exceeded the apprehensions of infernal torments. It was believed that all must necessarily endure the pains of Purgatory, but that

infernal torments might be easily avoided, provided the deceased was enriched with the prayers of the clergy, or shielded by the merits and mediations of the saints.

“Among the numerous opinions, however, which disgraced the Latin Church, and produced, from time to time, such violent agitations, none occasioned such a universal panic, nor such dreadful impressions of terror or dismay, as a notion that prevailed during this century of the immediate approach of the day of judgment. Hence prodigious numbers of people abandoned all their civil and parental relations, and, assigning over to the Church or monasteries all their lands, treasures and worldly effects, repaired, with the utmost precipitation, to Palestine, where they imagined that Christ would descend from Heaven to judge the world.

“When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to the mountains, and hid themselves in caves, and cavities, and among the craggy rocks of the wilderness. The opulent attempted to bribe the Deity, and his saints, by rich donations conferred upon the sacerdotal and monastic orders, who were considered as the immediate vicegerents of Heaven. In many places, temples, palaces and noble edifices, both public and private, were suffered to decay, were even deliberately pulled down, from an opinion that they were no longer of

any use, since the final dissolution of all things was at hand. This general delusion was, indeed, opposed by the discerning few who endeavored to dispel these groundless terrors, and to efface the notion they arose from in the minds of the people.

“This ignorance of divine truth, was the cause of superstition, and that superstition, the source of fear, was grown to such an enormous height, in this age, as rendered the creation of new patrons necessary to calm the anxiety of trembling mortals.

“The Roman Pontiff, who before this period had pretended to the right of creating saints by his sole authority and power, offered, in this century, the first specimen of this ghostly work; for, in the preceding ages, there is no example of his having exercised this privilege alone. This specimen was given A. D., 993, by John XV, who, with all the formalities of a solemn canonization, enrolled Udalric, bishop of Augsburg, in the number of saints, and thus conferred upon him a title to the worship and veneration of all Christians.

“The number of ceremonies increased in proportion to the number of these saints, which multiplied from day to day, for each new saintly patron had appropriated to his service a new festival, a new form of worship, a new round of religious rites; and the clergy discovered, in the creation of new ceremonies, a wonderful fertility of invention, attended with the utmost dexterity and artifice. It is

observable that a great part of these new rites, derived their origin from the various errors which the barbarous nations had received by tradition from their pagan ancestors, and still retained, even after their conversion to a corrupted Christianity. The clergy, instead of extirpating these errors, gave them a Christian appearance, either by inventing certain religious ceremonies to cover their deformity, or by explaining them in a forced, allegorical manner; *and thus they have been introduced and perpetuated in what is CALLED THE CHURCH, FROM AGE TO AGE.*"

If this testimony fails to satisfy the reader that the coincidence between the two witnesses, history and prophecy, is satisfactory as to facts, characters, actions and events, it would be useless to introduce any more evidence. A *darker period* than this, and one in which so little was done by Church or State, toward impeding the progress of error, superstition, image-worship and idolatry, has never been experienced by mankind; and hence, by common consent, this period has obtained the appellation of the DARK AGES.

[V. 13. And I beheld flying through the midst of Heaven, and heard an angel saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!]*—*I beheld flying through the midst of Heaven an eagle; Heaven is put by metonymy for the Church; so the prophet

saw one passing with great power, and as with the rapid flight of an eagle, through the midst of the Church territory, to prepare them for the events of the next trumpet periods. This term eagle, is used, in my opinion, also by metonymy, for a subject of the eagle, or Roman government; eagle is an appellation given to the Romans by Christ, when personally on earth; for says He, "Where the body is, thither will the eagles be gathered together," meaning, that where the body of the Jews should be, thither the Romans would gather together, and destroy them, as the eagle does his prey. In my opinion, this eagle was Peter the Hermit.

Three dreadful calamities are to curse the earth in the next three trumpet periods. The phrase, *inhabitants of the earth*, implies that these woful calamities were to be very extensive, and that political powers and governments which are symbolized by the term earth, because they are of the earth, earthy, should be especially overwhelmed, and overthrown by these dreadful disasters. And we shall see that history fully sustains this interpretation, and that there is a most satisfactory coincidence between the records of the two witnesses, prophecy and history; and that history is the true interpreter as well as witness of prophecy, and these are the only witnesses of the past or future, whether their testimony has been preserved on parchment, pillars, pyramids, paper, or in the everlasting record of the Rocks.

We close our annotations on this chapter by a brief quotation from Dr. Adam Clarke's note on verse 13: "Instead of 'an angel flying,' almost every manuscript and version of note has 'an eagle flying.' The *eagle* was the symbol of the Romans, and was always on their ensigns. The three woes, which are here expressed, were probably to be executed by this people; and the reading, *eagle*, instead of *angel*, is undoubtedly genuine." This rendering of the text makes the whole subject plain and consistent.

CHAPTER IX.

PART THIRD—PERIOD THIRD—*Continued.*

FIFTH TRUMPET—FROM 1140 TO 1320.

AT the sounding of the Fifth Trumpet is represented the Bottomless Pit, the Abyss, or Great Deep being opened, and Locusts coming out of it, signifying the rise, and the rapid and destructive progress of the Crusades. This Trumpet is sounded, it would seem, to call into action the powers of the Prince of the Air, who rules in the hearts of the children of disobedience, to lead men into rebellion against God, and set them at variance with each other, and to contend for wrong instead of right. The first *wo* was the result of the Crusades, and ended with them.

SIXTH TRUMPET—FROM A. D., 1320 TO 1500.

This Trumpet represents Four Angels loosed, which were bound in the River Euphrates; signifying that the sons of Genghis-Khan, the Mogul Tartar, which were precisely four, should not be bound to the country of the Euphrates. By these all Asia was conquered; and their successors, after having reigned through eight successive monarchies, were overthrown, according to the word of the Lord by John, after reigning “an hour, and a day, and a month, and a year;” which, taking a prophetic day for a common year, is equal to 391 years and 1 month.

During this period firearms were invented and introduced into warfare, as foretold in the close of this chapter; and “by these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths,” the mouths of cannons, guns and pistols.

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth]—The time occupied by this angel in sounding his trumpet, is 180 years, which includes the period of the fifth trumpet, from A. D., 1140 to 1320.

There is a beautiful idea conveyed to the mind by the divine order observed in the opening of the seven seals; the sounding of the seven trumpets; and the pouring out of the seven vials.

On this hypothesis, there is the most beautiful chronological order pervading the whole prophecy of which the human mind can possibly conceive; and hereby darkness breaks away before the light; error flies before the truth; confusion gives place to order; and deformity is changed into heavenly beauty. And hence, this book, which has been considered the most obscure and bewildering of all the books of the Bible, becomes the most beautiful and sublime Revelation of the dispensations of divine providence, and of the conduct and destiny of man, throughout time and eternity!

A star implies, as we have already noticed, a minister of the Church; and to *fall from heaven*, implies that this minister fell from his steadfastness, his high and holy vacation in the Church, *unto the earth*; that is, he became entangled with the affairs of earthly governments. This star, in my opinion, was Gregory VII, and his successors in the pontifical chair; and by enallage, one being understood as a representative number, for all the popes of this period.

[And to him was given the key of the bottomless pit]—*And to him*: this star, the pope; *was given the key*; by divine permission, he had the key, the power of *the bottomless pit*; the words translated bottomless pit, are used in several other places in the Bible, to signify the *great deep*, and are so translated. The meaning of the passage, then, is this; the star, the pope, fell to the earth; made political or worldly preparations for the extension of the kingdom of which he was a high officer. A kingdom, however, which its divine founder declared was not of this world; and although designed to be aggressive, was not to be advanced by carnal or worldly weapons; but by spiritual weapons, which only are mighty, through God, to the pulling down of the strongholds of Satan.

Having the key of the bottomless pit may then imply; that this star was using the power of Satan to advance the interests of the Church; that he was

using the power of hell, as the word sometimes signifies. In a word, this star had power over the great ocean, or great deep of human population, in Church and State, and used it for an improper purpose.

[V. 2. And he opened the bottomless pit]—The beginning of strife is as the breaking forth of waters; for no one can tell what will be the event; for it is easy to start, but hard to stop. So this star opened the way that gave vent to this great deep of human passion, which, when once started, moved on like the resistless waves of the ocean, in the woful Crusades.

1. [And there arose smoke out of the pit]—"By their fruits ye shall know them," said the author of this Revelation, when incarnate among men, so he reiterates the same great truth again. Smoke is the fruit of fire; it is the evidence that fire produces it, as the apple evinces that it is produced by the apple tree. Then the whole course pursued by this ocean of population, was corrupt and cruel, wrong and ruinous, as to the spiritual interests of the Church.

2. [As the smoke of a great furnace]—Giving the most convincing evidence that there was great heat of passion; that the whole course of nature was on fire, and that it was set on fire of hell.—James iii, 6.

3. [And the sun and the air were darkened]—Darkness covered the sun, the rulers in Church and State; and gross darkness the air, the people—all the people of every sort had their foolish hearts darkened by this smoke—this evidence that his

Satanic majesty had given them, that they would be doing God service though they should do that which was directly opposed to the commandments of Heaven. That wisdom which is from above is first pure, then peaceable, easy entreated, full of good fruits; but this wisdom was from beneath—it was the very opposite in character; it was impure, warlike, not easily entreated, implacable, and full of evil fruits.

[V. 3. And there came out of the smoke locusts upon the earth]—This smoke or evidence caused men to come forth like locusts upon the earth; they came forth in great numbers and for a destructive purpose. They were to go forth to destroy, as that is the sole purpose for which locusts exercise their power, beyond what is merely necessary to perpetuate life. They were going to inflict wounds, as indicated by the fiery flying Serpent of hell, instead of going forth as directed by the good Physician, to pour the balm of Gilead into the wounds already inflicted by the powers of the bottomless pit.

[V. 9. They had breast plates]—Means of defense as well as offense, and of a most powerful character, as it were of iron, which subdues and breaks in pieces all other metals. So, these warriors were resolved to break in pieces, and subdue all who opposed their ostentatious claims.

[And the sound of their wings]—As wings are the means of motion, and the cause of noise in the flight of birds, so the means of motion and cause of

noise in this overwhelming army, were chariots, and the sound of chariots, as of many horses running to battle.

[V. 10. And they had tails like unto scorpions]—While the kings and cardinals, the crowned heads, rode in chariots, and went with the cavalry, and had the most powerful offensive and defensive armor of their age, the tail, those which came behind, the infantry, were equipped only with bows and poisoned arrows or spears, the simplest and rudest implements of warfare. These armies were led and guided by kings with golden crowns, and the infantry, the vast multitude of the army, were urged on by false priests or prophets; who, in Scripture, are called the *tail*; so these false priests which urged the Crusades were tails. And their power was to hurt men five months, or 150 common years.

[V. 11. And they had a king over them]—There was a king over all these kings and cardinals, priests and people, who was the *efficient cause* of all this deception, toilsome preparation, and woful destruction. This king is known among Jews and Gentiles; his name in the Hebrew tongue is Abbadan, but in the Greek tongue hath his name Apollyon; by whatever name he may be known, his character is ever the same; he is the enemy of God and man, the father of lies, the deceiver and destroyer of mankind. Never did any king more fully accomplish his purpose than prince Apollyon in this enterprise.

[V. 12. One wo is past]—Whenever these crusades, and calamitous warfares end; and hence this wo is already past, as we shall satisfactorily show by brief quotations from three witnesses. This fifth trumpet period, at the commencement of which preparations for the Crusades begin, was marked by some peculiar characteristics in addition to the general darkness of the Middle Ages; as, the passion for pilgrimage; the exploits of chivalry; and the production of romances. The lights of science were very rare, and barbarism, idolatry, and turbulence reigned over most of the nations.

1. “The commencement of the Crusades to the Holy Land, is dated A. D. 1095. The Crusades were self-styled religious wars, waged by Christian Europe, chiefly against the Turks or Mahommedans, with a view to recover Palestine from their hands. There were *five* expeditions of the kind, which during this period drained from Europe most of its life-blood and treasures. *They failed entirely as to their ultimate object*, though some of their results were important.

“The Turks, or Turcomans, a race of Tartars, having taken Bagdat, A. D. 1055, Palestine and Jerusalem were, of course, under the sway of Turks and their religion.

“In this situation of things, the resort of pilgrims to the tomb of our Saviour was necessarily rendered vexatious to them—a circumstance, in those times, of sufficient magnitude to arouse all

Europe for the deliverance of Jerusalem from the Infidels.

“In the First Crusade, an army of eighty thousand men, led by Peter the Hermit, was destroyed; but the army that followed, consisting of several hundred thousand, under the command of *Godfrey*, had the good fortune to conquer Syria and Palestine, which they held for several years.

“In this situation they found it necessary to solicit aid from Europe; and accordingly another crusade, A. D. 1146, set out from the West of Europe, amounting to two hundred thousand men, under Hugh, brother of the French king. But these met with the *same fate which attended the army of Peter*. Another army of three hundred thousand soon followed, and was soon dissipated and destroyed.

“In the meantime, the Infidels, under Saladin, had recovered Palestine from the Christians. Europe felt the indignity, and France, England and Germany, each sent forth an army, headed by its own sovereign. On the Lion-Hearted Richard I. of England the weight of the contest at length rested, and he defeated the illustrious Saladin on the plains of Askelon.

The Fourth Crusade, A. D., 1202, was directed, not against the Infidels, but against the Greek Empire. Constantinople was taken, and held by the Crusaders, consisting of the French, and the Venetians, for a number of years.” The result we shall soon learn.

The object of the Fifth Crusade was to lay waste Egypt, in revenge for an attack on Palestine, by its Sultan. This expedition was, like all the rest, ruinous in the end.

[V. 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads]—This command appears to contain the prudent counsels of an experienced general to his army; not to injure or destroy anything, small or great, which might be necessary, in their campaigns, either for man or beast. But the primary sense of the text, in my opinion, expresses the very purpose for which this overwhelming army was organized and set in motion. We have already noticed that grass, trees, etc., symbolize men; and that green grass and trees symbolize Christian men, or at least those who have the outward sign or seal of Christians, if not the inward life.

The substance and spirit of the command was, that this mighty army, numerous and destructive as locusts, should not hurt any Christian who had received the seal of God in their foreheads, at the time when they made an open confession of their faith in Christ, and had received the visible symbols and ordinance of the Gospel by baptism. This prophecy is designed to give us an account of the times, characters, actions, implements and events of the CRU-

SADES, the ostensible object of which was not to hurt any Christian, of whatever name, but only those men who had not submitted to the Gospel ; and hence, the Saracens, Mohammedans and Jews were the special objects against whom the Crusaders directed their powerful and destructive warfare.

[V. 5. And to them it was given, that they should not kill them ; but that they should be tormented five months ; and their torment was as the torment of a scorpion, when he stingeth a man]—And to them—the Crusades, it was given ; that is, it was appointed, and so ordered by the overruling providence of God, that they *should not kill them* ; that is, the Crusaders should not exterminate the Jews, Saracens and Mohammedans ; but that they should be tormented five months by the Crusaders ; that is, they were to be miserably treated, and some tormented and harassed out of their lives by the Crusaders ; and this state of things was to be continued five prophetic months—equal to one hundred and fifty years, ordinary time.

But their own torment, the misery, affliction and extreme anguish of the Crusaders, during this five months' period, was as the torment of a scorpion. The torment, and the scorpion, were implements of ancient warfare ; the former was for throwing stones—the latter was a poisoned arrow ; both very dreadful in their effects, even as dreadful as the sting of a scorpion, when he stingeth a man ; for these arrow

points were covered with fatal poison, which remained in the wound, causing certain death.

[V. 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them]—Those days were the days of the first wo, beginning and ending with the Crusades.

Men shall seek death; seek to inflict death upon their enemies; but they shall be disappointed in this; for it was given or ordained *that they should not kill them*. The sum is this: the Crusaders shall seek to exterminate their enemies; but in this they shall be disappointed, and in the midst of the calamities which shall encompass them, they would rather die than live such a lingering death. Job expresses this same sentiment in the most plaintive and beautiful manner, as the reader will see by reference to Job iii, 20–26.

[V. 7 to 12. Here is an explanation to the previous part of the chapter, showing the leaders or instigators of the holy war, as it was termed; the characters, the actions, the implements of war and the events; and beyond all, that the warfare was instigated by the devil, or Satan, who is the deceiver and destroyer of mankind; and never did he succeed to greater advantage in these purposes, and never did the inhabitants of earth, that part, at least, which was the theater of their transactions, ever suffer a more woful calamity; and hence, with the Crusades,

one *wo is past*. Behold there cometh two woes more hereafter.

It will be our purpose now to show, from civil and sacred history, that the positions we have taken are correct.

We are told that these locusts symbolized horses prepared for battle, implying their great numbers, their speed and their destructive progress. And this power was led on by crowned heads; that kings and cardinals, crowned and mitred heads, were the leaders of these Crusaders, or self-styled holy warriors. And their faces were as the faces of men; they put on the appearance of making preparations for a rational and manly enterprise.

[And they had hair as the hair of women] that is to say, women enlisted into this warfare, and went with the army, and men were so engrossed and engaged in the toils of warfare, that like women, they let all their hair grow; no razor came upon them; they had no time or opportunity to attend to their toilet in this regard. Women joined in the crusades with all the enthusiasm of men.

As this prophecy of the Crusades embraces 150 years, we shall now proceed to lay the facts of this period before the reader to a greater extent than at first intended, and leave him to form opinions for himself.

“The Popes, from Sylvester II, had been forming plans for extending the limits of the Church in Asia,

and especially for expelling the Mohammedans from Palestine; but the troubles in which Europe had been so long involved, prevented the execution of these arduous plans. Gregory VII, the most enterprising of all the pontiffs that ever filled the Apostolic chair, animated and inflamed by the complaints which the Asiatic Christians made of the cruelty of the Saracens, resolved to undertake in person a *holy war* for the overthrow of Mohammedanism, and the deliverance of the Church; and upward of 50,000 men were mustered to follow him in this bold expedition, in the year A. D., 1080. But his quarrel with the emperor Henry IV, of Germany, and other unforeseen occurrences, obliged him to lay aside his intended invasion of the Holy Land."

"The crusade enterprise, however, first attempted by Gregory VII, was renewed, toward the conclusion of this century, by the enthusiastic zeal of an inhabitant of Amiens, who was known by the name Peter the Hermit, and who suggested to Pope Urban II, the means of accomplishing what had been unfortunately suspended, by the death of Gregory VII, A. D., 1085."

"When Peter painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue the Holy Sepulcher. His ignorance of art and language was compensated

by sighs, and tears, and ejaculations; and he supplied the deficiency of reason by loud and frequent appeals to Christ and his mother, and to the saints and angels in Paradise.

“The minds of the people being thus prepared by the exhortations of the Hermit, A. D., 1095, the Pontiff recommended warmly, for the first time, the sacred expedition against the infidel Saracens. But this arduous enterprise was far from being approved by the greater part of this numerous assembly, notwithstanding the presence at the emperor’s legates. Though disappointed at Placentia, Urban renewed his proposal for a holy war, in a council which was afterward assembled at Clermont, where he himself was present. The pompous and pathetic speech which he delivered on the occasion, made a deep and powerful impression on the minds of the French.

“An incredible multitude among whom were many of rank, devoted themselves to the service of the Cross, which was made the symbol of the expedition, and which, worked in red worsted, was worn upon the breast or shoulders of the adventurers; and hence, the name *Crusade*. Every exertion was used by the Court of Rome to increase the numbers. A plenary indulgence was proclaimed in the Council of Clermont to those who should enlist under the banner of the Cross, and a full absolution of *all* their sins.

“The 15th of August, 1096, had been fixed, in

the Council of Clermont, for the departure of the pilgrims; but the day was anticipated by a thoughtless and needy crowd of plebeians. Early in the spring of the year, from the confines of France and Lorraine, about 60,000 of the populace, of both sexes, flocked around the standard of the first missionary of the Crusade, Peter the Hermit, and pressed him with clamorous importunity to lead them on to the Holy Sepulcher.

“ Their wants and numbers soon compelled them to separate, and his lieutenant, Walter the Penniless, a valiant, though needy soldier, conducted a vanguard of pilgrims, whose condition may be imagined from the proportion of eight horsemen to 15,000 foot. The example and footsteps of Peter were soon followed and closely pursued by another fanatic, the monk Godschald, whose sermons had swept away 20,000 peasants from the villages of Germany.” (Now we come to what the Prophet calls the *tails*).

“ Their rear was again pressed by a herd of 200,000, the most stupid and savage refuse of the people, who mingled with their devotion a brutal license of rapine and drunkenness. Some counts and gentlemen, on horse, at the head of another army of 300,000 Crusaders, attended the movements of the multitude merely to partake of the spoil. But their genuine leaders (may we credit such folly?) were a *goose* and a *goat*! which were carried in the front,

and to whom these worthy Christians ascribed an infusion of the Divine Spirit.

“Of this rabble more than two thirds were consumed by the Hungarians, by famine, or fever, during their journey. In the plain of Nice they were overwhelmed by the Turkish arrows; and from the beginning to the end of this expedition, three hundred thousand perished before a single city was rescued from the Infidels, and before their graver and more noble brethren had completed their preparations.

“The armies, which were conducted by illustrious commanders, distinguished by their birth and by their military endowments, arrived more happily to the capital of the Grecian empire. That which was commanded by Godfrey of Bouillon, duke of Lorraine, who deserves a place among the greatest heroes, whether of ancient or modern times, and by his brother Baldwin, was composed of eighty thousand well-chosen troops, horse and foot, and directed his march through Germany and Hungary. Another, which was led by Raymond, earl of Toulouse, passed through the Slavonian territories.

“Robert, earl of Flanders; Robert, duke of Normandy; Hugo, brother of Philip I, king of France, embarked their respective forces in a fleet, which was assembled at Brundisi and Tarento, whence they were transported to Druazzo, anciently Dyrrachium. These armies were followed by Bœ-

mond, duke of Apulia and Calabria, at the head of a chosen and numerous body of valiant Normans. This whole army was one of the greatest, and, in outward appearance, one of the most formidable that had been known in the memory of man.

“The first successful enterprise which was formed against the infidels was the siege of Nice, the capital of Bythinia. This city was taken in the year 1099, and the victorious army proceeded then into Syria, and in the following year subdued Antioch, which, with its fertile territory, was granted by the assembled chiefs to Bœmond, duke of Apulia.

“Edessa fell next into the hands of the victors, and became the property of Baldwin, brother to Godfrey of Bouillon. The conquest of Jerusalem, which, after a siege of five weeks, submitted to their arms, in the year 1099, seemed to crown their expedition with the desired success. In this city were laid the foundations of a new kingdom, at the head of which was placed the famous Godfrey, whom the army saluted King of Jerusalem, with a unanimous voice.

“Splendid as were these holy wars in appearance, however, they were not less prejudicial to the cause of religion, and the true interests of the Christian Church, than they were to the temporal concerns of men. One of the first and most pernicious effects was the most enormous augmentation of the influence and authority of the Roman pontiffs; they also con-

tributed in various ways to enrich the churches and monasteries with daily accessions of wealth, and to open new sources of opulence to all the ecclesiastic orders.

2. "The new kingdom of Jerusalem appeared to flourish at first and to rest upon firm and solid foundations. This prosperous scene was, however, but transitory, and was soon succeeded by the most *terrible calamities* and *desolations*. The fortitude of the faithful forsook them not in this exigence; the country they had acquired by valor they defended with perseverance, till Attabec Zenghi, after a long siege, conquered Edessa and menaced Antioch with a similar fate.

"In this perilous situation the Christians became timid and diffident, and implored, in the most desponding strains, the assistance of the European princes, and requested a fresh army to support their tottering empire, or kingdom of Jerusalem, in the Holy land.

"BERNARD, the celebrated abbot of Clarval, was a man of the boldest resolution and of the greatest authority. This eloquent and zealous ecclesiastic *preached the Cross* with much ardor and success; and in a grand parliament assembled at Vezelia, 1116, at which Louis VII, king of France, with his queen and a prodigious concourse of the nobility were present, Bernard recommended this *holy* expedition with such persuasive powers, that the king, and the queen

and all the nobles, immediately put on the military cross and prepared themselves for the voyage to Palestine. The orator next directed his exhortations to *Conrad III*, emperor of Germany, who, for some time, resisted his fervent solicitations.

“He at length complied; and such was the pathetic vehemence of the tone and gestures of the indefatigable Bernard, that a phlegmatic people, who were ignorant of his language, were induced to follow their sovereign to the fields of Palestine. The nobles of France and Germany were animated by the example and presence of their sovereigns, and Louis VII and Conrad III were followed by armies which might have claimed the conquest of Asia.

“Their united cavalry was composed of 70,000 knights and their attendants; and the whole number, *including women* and children, is computed to have amounted to at least 400,000 souls. As it was impossible to procure necessaries for such numbers in the countries through which they were to pass, each army pursued a different road. But before their arrival in the Holy Land, their forces were melted away, having perished miserably by famine, by shipwreck, and by the sword of the Mohammedans, or by the perfidious cruelty of the Greeks, who regarded, with acrimony and dread, these rude and intrepid pilgrims as intruders in their land.

“Louis VII, who had left his kingdom in 1147, in the month of March the following year, arrived at

Antioch with the wretched remains of his army, exhausted and dejected by the hardships and calamities they had endured. Conrad III, departed also in the year 1147, in the month of May, and in November following he arrived at Nice, where he joined the French army, after having lost the greater part of his own, *by a succession of calamities*.

“From Nice the two princes proceeded to Jerusalem, A. D. 1148, whence they led back into Europe the following year, 1149, the miserable remnant of troops, which had survived the disasters they had met with in this expedition. Such was the unhappy issue of the second Crusade, which was rendered ineffectual from a variety of causes, but more particularly by the jealousies and divisions which distracted themselves as Christians in Palestine. Nor was it more ineffectual in Palestine, than it was detrimental to Europe, by drawing the wealth of its fairest provinces, and destroying such immense numbers of its inhabitants. The *unfortunate event* of this second expedition was not, however, sufficient, when considered alone, to render the affairs of the Christians in Palestine entirely desperate.

“Had their chiefs and princes laid aside their animosities and contentions; had they attacked the common enemy with their united forces, they would have repaired their losses, and recovered their glory. But a contrary course of conduct was pursued. (And by it the prophecy was also fulfilled; for it

was given to them, *that they should not kill them ; but that they should torment them five months*, 150 years.) By intestine quarrels, jealousies, and discords, they weakened their efforts against the enemies who surrounded them, and consumed their strength by unhappily dividing it.

3. The third expedition was undertaken in 1189 by Frederick I, surnamed Barbarossa, emperor of Germany, who, with a prodigious army, marched through several Grecian provinces, where he had innumerable difficulties and obstacles to overcome in Lesser Asia, whence, after having defeated the Sultan of Iconium, he penetrated into Syria. His valor and conduct promised successful and glorious campaigns to the army he commanded, when, by an unhappy accident he lost his life in the river Saleph, which runs through Seleucia. And in consequence of it, considerable numbers of them returned to Europe. Those that remained continued the war under the command of Frederick, son of the deceased emperor ; but the greater part of them *perished miserably* by a pestilential disorder, which raged with fatal violence in the camp, and swept off vast numbers every day.

The example of Frederick Barbarossa was followed in the year 1190 by Phillip Augustus, king of France, and Richard I, king of England (called by way of eminence, Richard Cœur de Leon ; that is Richard, the lion-hearted.)

Deserted by the French and Italians, and influenced, however, by other motives and considerations of essential importance, Richard concluded, A. D., 1192, with Saladin, a truce of three years, three months and three days, and soon evacuated Palestine with his whole army. Such was the issue of the third expedition against the Infidels, which exhausted England, France and Germany, both of men and money, without producing any solid advantage, or giving even a favorable turn to the affairs of the Christians in the Holy Land.

4. "The Roman pontiffs employed their most zealous and assiduous efforts to promote a fourth crusade, in support of the Christian cause in Palestine, which was now in a most declining, or rather in a desperate state.

"In consequence of their importunities and remonstrances, a new army was raised, and a new expedition undertaken, which was to be commanded by the emperor Frederick II, of Germany, who was successively the pupil, the enemy and the victim of the Church. At the age of twenty-one years he assumed the cross, and devoted himself by a solemn vow to the accomplishment of this expedition. His engagement received additional strength, such as it appeared impossible to violate, from the marriage which he had contracted, A. D., 1223, with Jolanda, daughter of John, surnamed Have-Nothing, count of Brienne and king of Jerusalem, by which alliance

that kingdom was to be added to his European dominions. Notwithstanding this, the expedition of the emperor was repeatedly deferred, under various pretexts, and did not take place till A. D., 1228, when, after having been excommunicated, on account of his delay, by the incensed pontiff, Gregory IX, Frederick proceeded with a small train of attendants to the troops who expected, with the most anxious impatience, his arrival in Palestine.

“No sooner, however, did the emperor reach that disputed kingdom, than he turned all his thoughts toward peace, and partly from the discord of the Mohammedans, and partly from their personal esteem for him, he was enabled to conclude an advantageous treaty with the Sultan of Egypt, in the following year.

“By this treaty he obtained possession of the city and kingdom of Jerusalem, of Tyre and Sidon; and entering into the holy city with unparalleled pomp, and accompanied by a numerous train, he placed the crown upon his own head with his own hands. Having regulated, with much prudence and moderation, the government of Palestine, Frederick returned without delay into Italy, to appease the discords and commotions, which the vindictive and ambitious pontiff had excited in his absence. In reality, therefore, notwithstanding all the reproaches which were cast upon the emperor by the Pope and his agents, this expedition was by far the most successful that had

hitherto been undertaken against the Infidels; evincing, that the practice of peace is as superior to that of war, as the heavens are higher than the earth."

These Crusaders have *tormented* man nearly five months, and from the time of Frederick, *but one more expedition was attempted*, and with it the *five months* or 150 years end.

5. "After this solitary effort by the emperor Frederick II, the affairs of the Christians in the East perceptibly declined; and intestine discords and ill-conducted expeditions had reduced them to the last extremity, when one more Crusade, and the last one, was attempted for their restoration by Louis IX, king of France. This enterprise was in consequence of a vow, which the prince had made in the year 1248, when he was seized with a painful and dangerous illness.

"He soon undertook the arduous task, and in the execution of it, he embarked for Egypt with a formidable army and a numerous fleet.

"The first attempts of the zealous monarch were crowned with victory. The celebrated city of Damietta yielded to his power. But the prospect was soon changed, and the progress of the war presented *one uniform scene of calamity and desolation*. The united horrors of war, famine and pestilence, overwhelmed the royal army, whose provisions were cut off by the Mohammedans.

"In the year A. D., 1250, Robert, earl of Artois,

the king's own brother, having surprised the Saracen army, and, through an excess of valor, pursued them too far, was slain in the engagement; and a few days after the king himself, with two more of his brothers, and the greater part of his army, were taken prisoners in a severe action, after a bold and obstinate resistance. He was ransomed at an immense price (about 190,000 pounds sterling, or about 950,000 dollars), and after having spent about four years in Palestine, returned into France in A. D., 1254, with a handful of men, the miserable remains of his once mighty army. Louis was the last of the European princes who embarked in the *Holy War*, or Crusade. The dangers and difficulties, the woful calamities and pestilential disorders, disgusted the most zealous, discouraged the most intrepid, and disheartened the most liberal promoters of these fanatical expeditions."

From the time these Crusaders had fairly begun their work of torment in 1099, to 1250, the date when the work of torment ceased *was precisely five months*, or 150 years. But if it is insisted that their torment began 3 years earlier, it will still be precisely 5 months, by allowing 3 of the months to have 31 years, which is also correct. "The first successful enterprise which was formed against the Infidels, was the siege of Nice, the capital of Bithynia, which was taken in the year 1097." Now, in five months, counted consecutively, from January, April, or Sep-

tember, there are precisely 153 days. So, then in five months, where a day is taken by the prophets for a year, we must expect to find 153 years. Hence, 153 years added to 1097, make precisely 1250, the very year in which the last Crusade tormented men, for it was in this year that Louis IX, of France, was taken prisoner; and says the history already cited, "Louis was the last of the European princes who embarked in the Holy Wars." Here, then, is one of the most remarkable prophecies in the annals of time: and its historical coincidence and fulfillment are not excelled in the records of the past.

It is true that God maketh the wrath of man to praise him, and overrules that which was intended for evil, for the good and happiness of the children of men.

"It is therefore some compensation for these calamities, that something was gained in science, and freedom, and commerce, by these warlike pilgrims. The arts and manufactories of the East were introduced into Europe, and a spirit of enterprise, which probably led more largely to the cultivation of commerce, was excited. Before the era of the Crusades the larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserve the name of citizens and men. This oppressive system was supported by the

arts of the clergy, and the swords of the barons. The authority of the priests operated indeed in the darker ages as a salutary antidote. They prevented the total extinction of letters; mitigated the fierceness of the times; sheltered the poor and houseless; and preserved or revived the peace and order of civil society. But the independence, rapine and discord of the feudal lords, were unmingled with any semblance of good; and every hope of industry and improvement was crushed by the iron weight of the martial aristocracy. Among the causes that undermined that Gothic edifice, the feudal system, a conspicuous place must be allowed to the Crusades. The estates of barons were dissipated, and their race was often extinguished in these costly and perilous expeditions. Their poverty extorted from their pride, those charters of freedom which unlocked the fetters of the slave; secured the farm of the peasants, and the shop of the artificer; and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration which destroyed the tall and barren trees of the forest, gave air and scope to the vegetation of the smaller and nutritive plants of the soil."—*Gibbon*.

The importunate zeal for crusades, however, was kept alive by the rulers of the Church of Rome for more than a century after the Crusade by Louis; and the succession of pontiffs, who resided at Avignon, were particularly zealous for the renovation of

the *holy* WAR; and left no artifice, no methods of persuasion, no offers of plenary indulgence unemploy- ed, which could have the least tendency to engage the kings of England and France in new expeditions to Palestine; but their success, however, was not answerable to their zeal, and, notwithstanding the powerful influence of their exhortations and remonstrances, *something continually occurred to prevent their effect*; clearly evincing that HIS HAND controlled the affairs of men, who has said, “Not one jot or one tittle of my word shall fail, *but all shall be fulfilled,*” precisely as I have predicted by my prophets.

[V. 13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God]—The sixth angel sounds his trumpet to call forth the warriors of a different empire to that of the fifth trumpet period; and hence we shall, for the present, bid farewell to Europe, or the Western empire, and follow this angel into the land symbolized by the great river Euphrates, whose waters refresh the thirsty millions of Asia. This trumpet sounds, then, to call the warriors of Asia into action, who, during all the calamities of Europe were holding to the horns of the altar, were protected by the providence of God in Christ, who is the golden altar, the high priest of the whole human family. There may be an allusion here to the Eastern or Greek Church, which was comparatively pure in doctrine

and faithful in practice. This voice is from this golden altar; it is a command from Christ to the sixth angel, and the injunction is contained in the following verse:

[V. 14. Saying to the sixth angel, which had the trumpet, Loose the four angels which are bound in the great river Euphrates]—These four angels are evidently the four sons of Genghis-Khan, for, we are to understand by angel, an agent or king, and, by enallage, one is put for a succession of them. The four angels bound in the river Euphrates, are the four kings and their successors in their kingdoms. This sixth angel begins to sound the sixth trumpet in the very year the fifth angel ceases to sound his trumpet for the Crusades; therefore these four sons of the Asiatic conqueror enter upon their respective portions of the vast dominions which had been allotted to them in the year A. D., 1250, by their father.

During their minority they had remained within the country of the Euphrates, the place of their paternal residence; now they go forth to subdue to their dominion all Asia, east, west, north, and south; China, India, Persia, and Asiatic Russia.

[V. 15. And the four angels were loosed which were prepared for an hour and a day, and a month and a year, for to slay the third part of men]—This time is to be interpreted as prophetic time. An hour is one month, and a day is one year; and a

month is thirty years; and a year is three hundred and sixty prophetic days, or common years. And now, if we add all together, we shall have $360 + 30 + 1 = 391$ common years, and one month. Now we have ascertained that the fortunes of war had turned in favor of Asia, in 1250, the date of the last Crusade by Louis IX, king of France. Therefore we conclude that the sixth angel makes preparations to sound his trumpet at this period, and begins to sound the alarm of war in the land of the Euphrates, with a full and certain sound, by A. D. 1320, the end of the fifth trumpet period. The sixth trumpet period, therefore, is to embrace one hundred and eighty years, the time from A. D. 1320 to 1500, when this period will end.

These four angels, the four sons of Gengis-Kahn, which were loosed from the country of the Euphrates, were to reign in regular succession three hundred and ninety-one years and one month, as stated by the Prophet; and we shall see a most perfect coincidence; they began their conquests in 1250, and reigned without a rival through eight successive monarchies; and under the ninth, they were overthrown, in 1641, which is precisely three hundred and ninety-one years; and if profane history was as accurate as sacred prophecy, we should be informed that they reigned also the one month. None but an infinite mind could have foretold these events with such perfect precision, as history and prophecy prove.

The term "slay," I apprehend, is used, by metonymy, and implies that these four angels, and their successors, were to have absolute control over Asia, which is the *third part of mankind*; these conquerors, then, were to have the power of *life and death* over their subjects for *three hundred and ninety-one* years, as foretold by prophecy, and the fact fully sustained by history.

[V. 16. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them]—The number of the army, then, was two hundred millions. I understand the term, *army*, to be a metonymy for the people from whom the horsemen or warriors proceeded; and this common-sense view coincides with the style of the book, and the statistics of Asia, which show the population to have been equal to this number in the middle of the thirteenth century. God, who numbers the very hairs of our heads, numbers the nations, as the shepherd his sheep, and tells all our outgoings and incomings; and to the Prophet the number of this mighty empire was told; so that he *heard the number of them*, and could assert it with all confidence, as being the exact number of the nations inhabiting the territories of Asia, in this trumpet period.

[V. 17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and jacinth, and brimstone; and the heads of

the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone]—The prophet saw the horses in the vision, as well as heard the number of the inhabitants of the empire, which sent forth this cavalry to war. This cavalry had defensive armor, symbolized by breast-plates. These breast-plates or defensive weapons, were a combination of fire, jacinth, and brimstone: red, blue, and yellow.

The fire was red; the smoke blue; and the brass cannon mostly used, yellow. Is not this an emblematic representation of firearms? Here is fire; in the old-fashioned guns was the frizzen, the steel, against which the flint struck to make fire. The flint is a species of stone resembling the hyacinth, or agate, and hyacinth is evidently used by metonymy for flint; and this interpretation coincides precisely with the style of this book; and hence we must understand the *style* of the author, if we would interpret his meaning. And brimstone is also used by metonymy for gunpowder, as its presence is sensible, both by the sight and smell, in gunpowder, which is compounded of brimstone, charcoal and saltpeter; but brimstone is the most noticeable ingredient in the compound, and therefore justly entitles it to the name given it by the prophet in this Revelation.

We have one more fact which settles it beyond a doubt that firearms are intended. It was in this period, *the sixth trumpet period, that firearms were*

invented, and first used as defensive and destructive military weapons. Under the former trumpet, the weapons of the warrior were the *torment* and *scorpion*, terms used by metonymy for slings, bows and arrows.

And in whatever direction the cavalry turned their heads or their faces, they were as terrible, comparatively, as lions; for figuratively speaking, destruction issued from their faces; from their guns, which were held to their faces, issued fire and smoke, and the smell of sulphur; the fire and smoke were seen; the brimstone was smelled. And these were the first impressions made upon the minds of terror-stricken and superstitious savages, that the fire and smoke, and brimstone or sulphurous smell, issued out of the mouths of the cavalry; and this fact is fully sustained by history.

[V. 18. By these three was the third part of men killed by the fire, and by the smoke, and by the brimstone which issued out of their mouths]—This passage is evidently to be understood as a general declaration, in regard to the results of the introduction and use of firearms, that at least one third of the whole number of men engaged in warfare should be killed by these means.

[V. 19. For their power is in their mouths, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt]—Here is a complete description of the capacity and action

of fire arms. From their mouths, balls and other destructive projectiles are issued; and in their tails, the opposite end, the gunpowder is placed, and when exploded, causes the ball to issue out of the mouth of the gun with a most destructive power.

[For their tails were like unto serpents] in two ways: First, they contained an unseen and deadly power, which might be used at any moment, for the destruction of their enemies. And secondly, the cock, that part of the gun, musket or other firearm, to which the flint is attached, is serpent shaped, and which, being impelled by a spring in the gun lock, strikes the flint against the frizzen, and makes fire, which ignites the powder, and causes the explosion; and in this way they do hurt. The flint is held in the mouth or head of the gun cock, which head looks more like a serpent's head than anything to which it can be compared, and its motion, when impelled forward against the frizzen to make fire, is more like the action of a serpent, when he strikes, than anything else; and the very shape of this part of the gun, from head to tail as well as the action, reminds one of a serpent more than any other creature. And hence it is with the greatest propriety of speech, that the Prophet says. "for their tails were like unto serpents, and had heads (like unto serpents), and with them they do hurt," by holding the flint and striking fire. "If cannons," says Dr. Adam Clarke, "are intended, the description, though allegorical, is

plain enough; for brass ordinances especially are frequently thus ornamented, both at their *muzzle* and at their *breech*." But they are evidently intended, as well as small arms, for this is the very period in which they were invented, and artillery first introduced into warfare, from 1320 to 1500.

[V. 20 and 21. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts]—These verses are intended to convey an *important moral lesson*, which we shall state in a paraphrase, and leave the reader to his own reflections. This mighty angel of power, or agent of destruction, will produce great changes among the nations, in many respects; will be the means of subverting kingdoms, overthrowing empires and desolating continents; will introduce new rules in political economy, new regulations in warfare; will invigorate the spirit of enterprise; will urge on the power of progress; and open up many new sources of business in arts, manufactures and commerce. Yet, *in a moral sense, the condition of the human race will not be improved*, but they will grow worse and more wicked, as they become more familiar with the agencies destructive of human life.

And therefore we see no instance of a nation or country which has grown morally better by engaging in warfare, except in a defensive war, for the protection of righteous principles; and hence the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils (among Pagans), and idols of gold, and silver, and brass, and stone, and wood (among self-styled Christians), which neither see, nor hear, nor walk. Neither repented they (in Pagan or Christian lands) of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

We shall now proceed to introduce the testimony to prove that these prophecies do apply to the conquests of Asia by the Ottomans and Moguls of this period.

“Genghis-Khan was born in 1163 and died 1227. In twenty-eight years he subdued the greater part of Asia, and rendered himself as famous for his skill in government as for the valor of his arms. *He left his immense dominions, properly divided, between his four sons.* The extent and rapidity of the Mogul conquests have rarely been equaled in history. In the beginning of the thirteenth century, Genghis-Khan overran India, China, Persia and Asiatic Russia. His four sons took possession of these countries according to their allotments, and maintained and extended their conquests. The termina-

tion of the Saracen empire, which had existed more than six hundred years, is dated from the taking of Bagdat, by these Tartars, A. D., 1258. The Tartars were led by Halaku, their general; and, after the capture of the city, which contained immense treasures, he gave it up to his troops, to be pillaged seven days. Mostasem, the last of the caliphs, was put to death; and with him ended the power and the glory of the Saracen empire.

“While three of these sons of Genghis-Khan were carrying on their conquests and maintaining their dominions over India, Persia, and Asiatic Russia, the conquest of China under the Mogul Tartars, a considerable portion of which had been previously brought into subjection by Genghis-Khan, the celebrated conqueror, was completed in A. D. 1280, by his *fourth son*, Kublay, who took possession of his conquests in that country and became the first emperor of a new dynasty.

“Kublay had the wisdom and prudence to govern the Chinese according to their ancient laws and customs; and, by his equity and justice, by his love and regard for learned men, and by his fatherly tenderness to all his subjects, he found a most effectual way of reconciling them to his government.”

We shall now inquire what these Tartars did, in this period, to fulfill this prophecy in western Asia, from A. D. 1250 to 1641, as their conduct occupies an important place in history.

“The Huns and Turks, who were the descendants of the Scythians or Tartars, had established themselves, some centuries before, in a tract of Asia, called Georgia, or Turcomania. They became Mohammedans, and, in 1037 seized Persia and ravaged the neighboring countries, making themselves masters of Palestine. The insults which Christian pilgrims received from them led to the Crusades, in 1095, which we have already mentioned.

“Ottoman, to whom the Ottoman empire owes its name and establishment, was a caliph or prince of the Turks. Seizing on Bithynia, he fixed the seat of his government at Byrsa, and assumed the title of Sultan; and from this time they were known as the Ottoman race or sovereignty. By degrees they encroached on the borders of the Greek empire, and were prevented from subverting it at an earlier period (and this was done to fulfill this prophecy), only by the necessity of defending themselves against the victorious Tamerlane. And thus the founding of the Turkish empire was connected with very important consequences in the history of the world, but more particularly in regard to the Greek empire, which it at length superseded. This event is dated A. D. 1299, and took place, as above stated, under Ottoman or Othman, the first sultan.”

Tamerlane, or Timer-Bek, was a prince of the Usbek Tartars, and a descendant from Genghis-Khan. Having conquered Persia, and most of the east of

Asia, he was invited by the enemies of Bajazet to protect them against the Ottoman power.

Tamerlane gladly accepted the invitation, and having met the Turk, he totally defeated him and made him a prisoner. The battle of Angoria was a famous one in the annals of war. The battle of Angoria, in Phrygia, in Lesser Asia, in which Bajazet was defeated and taken prisoner, and shut up in an iron cage by Tamerlane, occurred A. D. 1402.—Nearly a million of men fought in this battle, and 300,000 were slain. The victorious career of the Turks was, for a time, suspended by this event.

“Mohammed II, after some delay, commenced the project of taking Constantinople, in A. D. 1453, which had long engaged the attention of the Turks. The indolent inhabitants of Constantinople made but a feeble preparation for defence, and all Europe was supine and indifferent. The city was assailed both by sea and land, the walls were battered down by cannon, and all who opposed were massacred by small arms.” This is the first time mention is made of firearms in the records of history. Here again our interpretation is sustained.

“The emperor was slain, and the city soon surrendered. Constantine was the name of the last emperor of the east, as it was also the name of the first. His dominions had become exceedingly circumscribed. The Turks had gradually encroached upon its borders, and Constantinople would have

sooner become the seat of the Ottoman empire, had they not been compelled to defend themselves against the Tartars of eastern Asia.

The Chinese had quietly submitted to the Tartar descendants of Genghis-Khan, *during eight successive monarchs*; but the character of the ninth was so odious, that a rebellion was excited, which ended in the expulsion of the Tartars, and the re-establishment of their own princes. This revolution in China by the Tartars occurred A. D., 1641. During a war with the eastern Tartars and the Mogul Tartars, descendants of Genghis-Khan, a rebel dethroned the emperor, upon which the Chinese general made peace with Tson-gate, the eastern Tartar prince, and invited him to assist in punishing the rebel. Tson-gate, however, seized on the Chinese throne for himself; and it has ever since remained in his family. Here, then, from 1250 to 1641, is 391 years, the exact period of the Mogul dynasty, as foretold by St. John.

We have followed the four sons of Genghis-Khan, the four angels loosed from the great river Euphrates, through successive monarchies, and have learned that the last of the race was overthrown in 1641, just precisely 391 years from 1250, the very year in which the Asiatics began their conquests and victories. Here, then, is another perfect coincidence between history and prophecy, and therefore another fulfillment which no finite being could have foreseen

or foretold; evincing with all the force of demonstration, the divine authenticity of this Book of Revelation?

We shall notice a little more particularly the results following in the period of the sixth trumpet. The sixth angel is commissioned to sound his trumpet to call the horsemen or conquerors of Asia to destroy idolaters among the Pagans and Eastern Christians, to prepare the way for the *kings of the east*, used metaphorically for the true *disciples of Christ*, to spread abroad through that part of the world, a knowledge of the living God, through the medium of his glorious Gospel. Now the idea is conveyed to us by the Prophet, that many such idolaters were destroyed; and that those which were not killed by these plagues, often although they had witnessed the just displeasure of God revealed from heaven against all such, yet repented not of the works of their hands in manufacturing and selling such senseless, useless and ruinous things; for idolatry begets superstition, and superstition brings forth present and eternal misery.

“These things,” says Dr. Adam Clarke, “are supposed to refer to the desolation brought upon the Greek Church by the Ottomans, who entirely ruined that church, and the Greek Empire. The Church which was then remaining was the Latin or Western Church, which was not at all corrected by these judgments which fell upon the Eastern Church; but

continued its senseless adoration of angels, saints, relics, etc., and does so to the present day."

Therefore, then, this Church of Rome, must have much to fear; for such practices are emphatically holding the TRUTH in unrighteousness; *God is truth*, and he will by no means acquit the incorrigibly guilty.

[Neither repented they of their murders]—By the persecution of the genuine followers of Christ, against whom they declared and urged Crusades. Let us see what the Roman Catholic Church was doing, during this sixth trumpet period, from 1250 to 1641, while the Ottomans and Moguls were overrunning and ravaging all Asia; and then we shall see whether the coincidence between her conduct, and that described by the prophet, are so much alike as to produce the full conviction that the one is the duplicate of the other; and that the prophetic description, is but the history of this notable lady arrayed in scarlet, who is painted upon the canvas of the historian, in a full length and life-like portrait.

"During the whole course of this century (Cent. XIII), the Roman pontiffs carried on a most violent persecution against those whom they branded with the denomination of *heretics*. The sects of the Catharists, Waldenses and Petrobrusians or Albigenses, however, daily increased, spread imperceptibly through all Europe; assembled numerous congregations in Italy, France, Spain and Germany, and

formed by degrees so powerful a party, as rendered them formidable to the Roman pontiffs, and menaced the papal jurisdiction with a fatal revolution. Writers are not all equally accurate, nor perfectly agreed about the number of doctrines which entered into the system of these sects; yet they are all almost unanimous in acknowledging the sincere piety and exemplary conduct of the Waldenses, and show plainly enough, that their intention was not to oppose the doctrines universally received among Christians, but only to revive the piety and manners of the primitive times. And whoever candidly examines the subject, will perceive that when the Romish Church departed from the faith, “giving heed to seducing spirits and doctrines of devils,” the true Church of Christ was preserved among these harmless and pious people. Though they were under great disadvantages, their errors, if they had any, must have been inconsiderable; and it is manifest, that the genuine doctrines of the Gospel, and the true spirit of Christian piety were maintained by them through all their sufferings, until the days of Luther, *when they readily united with him* and others in promoting the Reformation.

“Such were the notions propagated by the sectaries, who refuted the idolatries, superstitions, and impostures of the times by arguments deduced from Scripture, and whose declamations against the power, the opulence, and the vices of the Popes and clergy,

were extremely agreeable to many princes and civil magistrates, who felt uneasy under the assumptions of the Roman hierarchy.

“The council held at Toulouse, A. D. 1229, by Romanus, cardinal St. Angelo, and legate of the pope, went still further, and erected in every city a *council of inquisitors*, consisting of one priest and three laymen.

“This institution, however, was superseded, A. D. 1233, by Gregory IX, who intrusted the Dominicans, or preaching friars, with the important commission of discovering, and bringing to judgment, the heretics who were lurking in France, and in a formal epistle discharged the bishops from the burden of that painful office. From this period, so disastrous and so disgraceful to human nature, is dated the establishment of that most odious of tyrannies, the *Roman Catholic INQUISITION*, an institution having *hell* for its *author*, *sin* for its *builder*, and the *destruction of man* for its *object*; whose foundations were laid in human blood; whose walls were cemented by the burnt bones of the holy martyrs; and whose detested towers overlooked and overawed the whole Christian world. ‘Neither repented they of their murders.’”

[Nor of their sorceries]—By this we are to understand that the wars, which were prosecuted among the Pagans of Asia, had no moral effect upon the people, but that they were as much addicted to their *tricks of deception, slight of hand, or legerdemain*, as

before; one-third of their vast population was cut off by war, famine, and pestilence. And so of the Romish Church, after her bloody, murderous inquisition was exposed and shown to be cold-blooded murder, she abated it yet did not repent of it, but shows by her *sorceries* the baseness of her heart. See how her hierarchy impose on the common people, in pretending to cause the images of Christ to bleed, the pictures of the Virgin Mary to wink and to weep; and the great number and variety of pretended miracles wrought in the discovering of holy relics, and healing the sick, etc., and the many “lying wonders” performed at the tombs of pretended saints, and at the holy wells and fountains.”

[Nor of their fornication]—Forbidding to marry, and themselves abstaining from marriage, they discard the divine and holy institution of matrimony, which God has declared to be honorable in all. But, on the other hand, this doctrine of the devil tends to destroy the peace of society, subvert the established and natural order of the divine government, and overthrow the pure social character of Christianity. If the reader wishes any further and incontrovertible evidence of the corrupt practices and teachings of this mother of harlots (for harlots are the natural offspring of such instruction and practice), see “THE VOICE OF THE PROPHETS.”

[Nor their thefts]—Stealing the livery of heaven to serve the devil in, is not the least theft, by any

means, of which some of the Romish hierarchy are guilty.

What are the moneys obtained for their *pretended pardons, plenary indulgences, reposing of souls*, but most glaring thefts or swindles? And in all such as this, there is blasphemy and sorcery, as well as theft.

Prophecy accuses a certain party, or corporation, or empire, with idolatry, murder, sorcery, fornication and robbery; and that these things were to be committed during the sixth trumpet period, from A. D. 1320 to 1500; and the place where, as well as the time when, indicates the party implicated. If these things were done, as specified, history, the true interpreter and witness of prophecy, will establish the charge. But we have seen that these things were done by some of the Roman Catholic hierarchy, precisely at the time and in the manner specified.

CHAPTER X.

REVELATIONS CHAP. X.

PART THIRD, PERIOD THIRD—FROM 620 TO 1680.

THE great events described in this chapter may be considered as being fulfilled during the Sixth Trumpet Period, from 1320 to 1500; and the Angel therein described, is the power of Steam, or the Steam Engine. Printing is also foretold, and the discovery of means thereby to apply the power of Steam to the various purposes of life and business; and what is very remarkable, the art of Printing was discovered near the close of this Period—in 1440; and about the same time, attention was called to the wonderful power of Steam; and inquiries soon began to be made by the philosophers of that age to devise means by which this power might be fully developed, and safely used, for the service of man.

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire]—We have already intimated that this book is written in parables, metaphors, metonymies, allegories and similitudes; and, therefore, we must continually look for the true sense under mystical emblems. This is the style of

the author; and this is the thing which we must faithfully endeavor to understand if we would interpret his meaning.

[And I saw another mighty angel]—Or agent of power, which made its appearance in the sixth trumpet period. The first angel, or agent of power which the Prophet saw come into action under this period, was gunpowder and firearms, which were emblematically represented in the ninth chapter; and as this mighty angel or agent of power is represented in the same manner, we hope to interpret its meaning to the entire satisfaction of ourselves, and to all our readers who admit our premises, that these things are represented in an allegory.

We hold that this mighty angel is steam power. He was a *mighty angel*, which came down from heaven; and so is steam a mighty agent. He *came down from heaven*, and so does water, out of which steam is generated. Or, if taken in the sense of being put to service, this was done by Christians, who are emblematically called heaven, as they compose a part of the heavenly family. He was clothed with a cloud; so is steam invested, or the water out of which it is generated, is thus visibly invested and carried over sea and land.

[And a rainbow upon his head]—The rainbow was a divine pledge of peace, safety, rest and happiness to mankind; a pledge of universal favor. So of steam; the rainbow of promise, of peace, rest, hap-

piness and universal favor was upon its head, front and foremost of all its promises.

The other angel or agent of power which the Prophet saw come into action in this trumpet period, was a destructive power, introduced and universally designed to destroy the peace, safety and happiness of mankind; and if otherwise used, it would be the exception and not the end contemplated; but steam was for the temporal salvation of man!

[And his face was as it were the sun]—The face in Scripture signifies displeasure or favor, when used emblematically, which must be determined by the context. Then, judging by what is said, we are to understand that this angel or agent was a universal favor, or will be to mankind, just as the sun is hailed with gladness; and as the sun is the source of light, comfort and prosperity, so is steam to be the agent in diffusing gladness, moral light and social comfort, agricultural, mechanical, manufacturing and commercial prosperity all over the world, among all the families of the earth, free as the sunshine, to all who labor for its blessings, whether in the palace of the prince or the cottage of the poor.

[And his feet as pillars of fire]—The feet of this angel, the foundation or support, the means of motion, action, were pillars of fire. So of steam; its means of motion is fire; and its boilers are like horizontal pillars, and these are the feet or foundation of all its motion, or more especially is this true of the

chimneys, which are like standing pillars, from which issue smoke and fire.

[V. 2. And he had in his hand a little book open]—A book is the emblem of wisdom and order; and an open book is a symbol of the wisest and nicest order, indicating that whatever was done by this agent or angel, would be done in the most orderly manner. The book was a little one, indicating that the rules of action for this agent were but few, and would be well understood. So all this is evidently true of steam.

[And he set his right foot upon the sea]—The first effort of action on the part of this angel was upon the sea. So of steam, its first successful step, the right foot of its power, was first exercised on the sea, used by metonymy for all waters.

[And his left foot upon the land]—And this is true of steam; after it had gained complete triumph on the waters, it went forth like a thing of life over the land, showing that in power it had no equal on the earth; but by the wise and orderly control of its power, it brought joy, peace and happiness, as cheerful as sunshine, to toiling man.

[V. 3. And cried with a loud voice, as a lion roareth]—And this is equally true of steam. Was there ever any power on earth whose voice is more like the roaring of the lion, than the roaring of steam? Does not this fully and truly complete the parallel, and show that this mighty angel is steam? What

other power on earth so fully coincides with this angel as steam?

On the introduction and application of steam to the various purposes of life and business, it was as apparent to sensible men, that times would be no longer as they had been in former ages, as if an angel had sworn it. And further, the affirmation of this angel or agent goes to establish the interpretation we have given in this passage: "*That there should be time no longer*" wasted by feeble and fainting powers as in past times. That there should be no more delay by calms or contrary winds on the seas. And that there should be no more delay on account of bad weather, or bad roads on land. And, moreover, the affirmation indicates that this mighty agent should have control over sea and land, that there should be no more delay, as in time past, when it required as many weeks, or even months, in some instances, as it now requires days to perform a voyage on sea, or a journey over land.

The discovery of the power, and adaptation of steam to the various purposes, is the most valuable agent which human philosophy has ever rendered subservient to man. It is remarkable that nearly all other great discoveries have been the result of what we call accident—such as the mariner's compass; gunpowder; the telescope; the microscope; etc.; while steam, from the very first discovery of its power, has been the subject of patient experi-

mental philosophy, to develop its adaptation to the wants of man.

[V. 5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven.] This angel or agent that stood upon the sea and the earth, lifted up his hand to heaven, as one making a public and solemn appeal to the Supreme Being, to witness the truth and certainty of what he was about to affirm.

[V. 6. And swear by him that liveth forever and ever]—This solemn affirmation was made by him that always lived, and would always live, the self-existent Jehovah, the Maker of all things, visible and invisible, throughout the boundless regions of the universe; and what the angel so solemnly affirmed was, *That there should be time no longer*. “This has no reference to the day of judgment, but that the great counsels relative to the events already predicted, should be immediately fulfilled, and that there should be no longer *delay*.”—*Dr. A. Clarke*. Now, this comment of the Doctor agrees fully with my interpretation, that this mighty angel is steam, and that by it delay of time would be obviated, and time should be no longer wasted for want of an untiring power.

What is most convincing to my mind, that the foregoing interpretation is correct, and that steam is the subject of this prophecy, or revelation, as set forth in this chapter from verse 1 to 7, is the fact,

that steam power, or the steam engine, was the next great discovery of *power*, after that of gunpowder and firearms, which we hold was the subject of prophecy or revelation in chapter ix. All the stages of development in regard to steam, correspond with the description given above, even to the whistle, which gives steam a voice, as when a lion roareth.

[V. 7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets]—We are more likely to find the true sense of this book, in the primitive and obsolete meaning of words, than in their modern acceptance. *Mystery*, has several significations, which the reader may examine at his leisure; but that one which I consider to be the definition here intended, is that meaning which was in good use at the time of the giving of this Revelation. One of its acceptations, then, was simply this: “A dramatic representation.” If this be correct, the mystery of God is the *dramatic representation of God*, as he hath declared to his servants the prophets; and this should be finished. That is, the dramatic representations of God, in regard to his providence and grace, which he hath *declared* to his servants, the prophets of the Jewish and Christian dispensations, shall be finished in the days of the voice of the seventh angel; even from the time when he shall begin to sound; then the means shall be introduced and set in operation,

by which this mystery, dramatic representation, as he hath declared to his servants, the prophets in the Old and New Testaments, shall be fully developed, and everywhere understood. The very year we assign as the predicted year in which the seventh angel began to *prepare* to sound, is the year in which printing was discovered. Gunpowder was a *great power*; steam was a *greater power*: but the art of printing was the *greatest power* of a mechanical character that was ever upon earth, for the purpose of completing, perfecting, or finishing the mystery, the orderly representations of God, in his providence and grace, as he hath declared to his servants the prophets; which were not represented in ordinary poems or compositions, representing the various pictures of human life, but in the inspired writings of the Jewish and Christian Scriptures. By the art and power of printing, this *wonderful mystery*, which had been hid for ages, was revealed and made known in the most orderly manner to the millions, who before had been sitting in darkness, and in the shadow of death.

We hold, that the seventh angel began to prepare to sound his trumpet in the year A. D. 1440, the identical year in which printing was discovered; and therefore we are sustained in our interpretation, by the beautiful coincidence between prophecy and history, which demonstrates the absolute fulfillment of the divine prediction.

The power of printing was brought into practical

use more than two hundred years before the power of steam was made subservient to the interests of man: yet steam power had been noticed *previous* to the discovery of the art of printing; and therefore it is mentioned in its chronological order, by the Prophet in his Revelations.

I will here premise in this connection, as the mystery of the seven thunders was to be unsealed or finished at the sounding of the seventh trumpet, that they *uttered* or *declared* the very labors or works which this mighty steam angel was to do for man. But as the whole representation was designed at the first to be allegorical, it would have been varying from the divine plan to have written these things then, and therefore the Prophet was commanded to seal up those things which the seven thunders uttered, and write them not until the mystery of God is finished; then it is implied that these things would be made known.

1. This steam angel will impel your ships over the seas, for migration, commerce and warfare, without *delay* by *calms* or *contrary winds*.

2. He will lift from the mines the various minerals for the service of man.

3. He will manufacture the raw material of every quality, and save human labor.

4. He will change these materials by his power into fabrics, utensils, and structures, with the skill

and wisdom of the most experienced workman, without manual toil.

5. He will impel the people and the products of one part of the continent to another, with incredible speed, and his chariots for this purpose shall jostle against each other, and at night he shall carry before him a light as a flaming torch, and they shall run like the lightnings, as God hath declared to his servant, the Prophet Nahum, chapter ii. And by means of this angel, many shall *run to* and *fro*, and knowledge shall be increased, for promoting the health, happiness and prosperity of mankind, by so greatly lessening their toils, and promoting their friendly and social intercourse, as God has declared by his servant, the prophet Daniel, chapter xii.

6. He will perform the labors of the husbandman, and by his power the tiller in the field shall sit down and rest from his toil.

7. He will, by his power and adaptation to every purpose, relieve the "women that grind at the mill," do the work of the chemist, and kindly help the maiden and the matron in their culinary toil.

[V. 8. And the voice which I heard from heaven, spoke unto me again, and said: Go, take the little book, which is open in the hand of the angel, which standeth upon the sea and upon the earth]—With this chapter the times, actions and events of 1440 years end; just one half of the whole period from the birth of Christ to the cleansing of the Sanctuary,

as spoken of by the prophet Daniel, and the time of the end of the woman's second egress from the wilderness.

We have now come to the middle of the book: the former part has given us an account of important prophecies, concerning peoples, and nations, and kingdoms, and empires, which we have been enabled to ascertain were fulfilled to the very letter, and in the most remarkable manner.

We have already stated, that a book is the emblem of knowledge and wisdom, and that an open book is the symbol of *wise order*. The angel, having the book open in his hand, represents, that he knows and controls all things, according to the wisest and nicest order.

[V. 9. And I went unto the angel, and said unto him, give me the little book]—This angel, in my opinion, is Jesus Christ; for he is the author of all these Revelations, in the former as well as the latter part of this book.

[Give me the little book]—Give me the *order*, date, and characters, persons, actions and events for the ages to come, as thou hast done heretofore; for I know not the things which are contained in the book of futurity.

[And he said unto me, take and eat it up]—Ponder these things in thy mind; receive instruction from them, and prepare to impart it to others; for it is not to be sealed.

[And it shall make thy belly bitter, but it shall be in thy mouth sweet as honey]—You will learn from the little book the *order* of events which are yet to transpire; and many things will be revolting to the natural man; many things will pain thy bowels of compassion, will grieve thee to thy heart, to know what shall be in the end!

In my opinion, the Prophet is put by *personification* for the whole Church. Many things and events were to transpire in the future which would painfully afflict and sorely trouble the body of Christ, the Church. But the spiritual, the moral, the heavenly consolations, should be to her mouth, her mind or soul, sweet as honey; and especially the promises of the future Revelations, in regard to the final triumph of the Church, should be sweeter than honey and the honey-comb.

[V. 10–11. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings]—These verses contain merely the recapitulation of what has already been predicted, and is an affirmation and confirmation of what had been said and done in the previous part of the chapter.

Much has been revealed in the former part of the book, and much remains to be revealed,

in regard to many peoples, and nations, and tongues, and kings and kingdoms.

I shall lay before the reader a few of those prophecies from the Old Testament which, I conceive, support the interpretation I have given to the predictions or Revelations of this chapter. And I feel the more inclined to do so, as I stand alone in most of my expositions, and have been called by would-be wise men fanciful in my views. It appears plain to me that, in the vision of Isaiah, he must have seen steamboats and cars—moving swiftly with untiring power—their wheels like a whirlwind—their voice like a lion—roaring like young lions—their freight trains carrying away their burdens safely, and no one able to take anything from them while under headway. Hear the words of the Prophet:

“And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly. None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken. Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.”—*Isaiah* v. 26–29.

The prophet Nahum, who was permitted to see a vision of distant times and nations, certainly speaks of steam cars, which should carry a light before them in the night as a flaming torch—their face as the sun, as seen by St. John—that they should jostle against one another, and that they should run like lightning.

Have we not trains called, or been called, *lightning trains*, on account of their speed? Is there not a very clear coincidence in these things between prophecy and history? Can you find any coincidence in the annals of time, or the records of any age since the Christian era, that so perfectly agrees with the predictions of the prophets as the view we have taken?

Hear the words of the prophet Nahum: “The chariots shall be with flaming torches, in the day of his preparation, and the fir-trees shall be terribly shaken (for timber and fuel for these chariots), and the chariots shall rage in the streets; they shall jostle one against another in the broad ways: they shall seem like torches (in the night): they shall run like the lightnings.”

If what we have already said will not satisfy the reader as to the fulfillment of these predictions, it is useless to waste time in presenting arguments or adducing evidence in support of the positions we have taken.

THE SEVEN THUNDERS.

[V. 3-4. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not].

1. The First Voice may represent, in a philosophic sense, an angel, or agent, as the medium of power; and may be said to represent, emblematically, some great discovery or development of Nature, which was to bring power to the cause of Christ.

It is here worthy of remark, that for the opening of the *Seven Seals*, chap. v, 12, hundreds of millions of Angels are heard with a loud voice, as the voice of seven thunders, to say, "Worthy is the Lamb that was slain, to receive *power*, and *riches*, and *wisdom*, and *strength*, and *honor*, and *glory*, and *blessing*." And all creatures, in all places of his dominions, praised him, and said, Amen, and fell down and worshiped him that liveth forever and ever.

Whatever is done to Christians is the same as if it was done to Christ; and whatever is done by Christians is the same as if it was done by Christ. Wherefore, we justly conclude, that the Art of Printing was the means, agent, or angel, which uttered the first thunder tones of Truth, with untold

POWER, for the cause of Christ, by multiplying, in quick succession, the thousands on thousands of Bibles in the living languages of Europe; and these thunder tones of truth, sounding from the Bible in the ears, and minds, and hearts of men, silenced the mock thunders of the Popes of Rome, and made way for the glorious Reformation under Luther and his successors, down to our own times; and these thunders shall reverberate around the world, bringing peace on earth and good-will to men.

2. The Second Voice, we presume, may signify the making known something which was sealed or hidden; and the discovery of the Mariner's Compass and quadrant, which led to the discovery of America, with all its riches, which was to become the abode of the *Woman* during her *second sojourn* in the wilderness of the New World. How wonderful the adaptation of this discovery to the protection and nourishment of the Church, which is represented under the symbol of the Woman, to whom was given wings as of a great eagle, that she might fly into the wilderness of America at the beginning of this period, and just at this crisis of the Reformation!

3. The Third Voice is the emblem of something sealed or unknown, which we humbly conceive to be the discovery of the Telescope and Microscope, which have led to an investigation and knowledge of the works of God, which have given to mankind a wisdom which had never before entered into the hearts

of men to conceive. Instead of a few thousand stars, as seen by the unaided eye, the Telescope reveals more than a hundred millions of suns, with all their attendant satellites and revolving systems.

With the Microscope man looks into the minuteness of things; and a little world is seen in a single drop of water. Millions of perfectly organized beings are seen to exist in an incredibly small space, where such things were not suspected. But the greatest benefit of the Microscope, however, is in its *application to the every-day purposes of life*. By it we detect the adulterations of the necessities and luxuries of life, which are done by mixing a good and bad article of the same kind; or some foreign, unsuspected and worthless article with one that is valuable. The same trickery is carried on in drugs, medicines, etc. Nothing but the godlike eye of the Microscope can detect these hurtful and ruinous things. "How wonderful are thy works, O Lord; in wisdom hast thou made them all. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! O, the depths of the riches, both of the wisdom and the knowledge of God!"

4. The Fourth Voice makes known the *strength of steam*, and *coal*, the fuel to produce it, for stationary engines, marine vessels, locomotives, etc. These have given a vigor, activity and strength to every department of agricultural, manufacturing and com-

mercial business. And therefore, "many run to and fro, and knowledge is increased," as it is written that it should come to pass in the last days, according to the word of the Lord by Daniel. It would require volumes to describe the indomitable, persevering and triumphant achievements of *Steam*.

The mighty angel which came down from heaven, clothed with a cloud, a rainbow upon his head, his face as it were the sun, his feet as pillars of fire, and he walked over sea and land, and had a loud voice as when a lion roareth; may he not beautifully personify Steam? The labors of toiling millions are daily performed by his great strength, while it is only necessary for man to feed, water, and direct him; while he moves on, like a thing of life, in faithful obedience to the bidding of his master.

5. The Fifth Voice, we may presume, makes known the appliances and machinery for carding, weaving, knitting, spinning, sewing, etc. By the *strength* of steam it is estimated, that in these departments of business, from 10 to 100 persons can perform the work of 10,000, if unaided by machinery propelled by steam.

These improvements have conferred honor on all Christian nations, insomuch that the humblest citizen may dress more honorably and live more sumptuously than kings did in ancient times.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O, Jerusalem, the Holy

City; for henceforth there shall no more come into thee, the uncircumcised and the unclean."

Mr. Livingstone, in his great work of Travels and Research in Africa, remarks, that no one can form a just estimate of the uncouth and disgusting appearance that the naked savages present to the traveler; and without such a sight, could not fully appreciate the beautiful garments of Christian nations.

6. The Sixth Voice, we may presume, declares the discovery and application of *Electricity* to the various purposes of philosophic investigation; and especially for the transmission of knowledge from place to place, with the quickness of thought; so that, in the truthful language of inspiration, "there should be time no longer," as necessary to communicate information from one place to another. This discovery brings *glory* to all Christians, as it was made by a Christian, in this land of Liberty. These godlike *discoveries*, made known by Nature's *voice* speaking to men as audibly as the voice of thunder, have gladdened the hearts of untold millions, and are destined to prove an invaluable blessing to the whole human race. "The wilderness and the solitary place shall be made glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto them—the excellency of Carmel and Sharon. They shall see the glory of the Lord, even the excellency of our God."

7. The Seventh Voice, we may presume, declares the improvement in all Mechanic Arts, agricultural implements and philosophical apparatus; by which the labors and toils of mankind are so greatly diminished, that there is not a tithe of the toil, sorrow, and suffering, at the present time, as in former ages. Therefore, these things are a *blessing*; making the homes of the humble happy; bringing pleasure to the nations, and joyful prosperity to the world!

And it is worthy of our highest admiration, that all these great achievements, with all their concomitant blessings to the whole human race, have all had their origin among Christians; evincing the power and superiority of the Gospel over every other system which has ever existed on Earth, to civilize, enlighten and happify the human family. All these things have been produced by Christians; therefore they are said to be done by Christ; "for without ME ye can do nothing;" but, through Christ strengthening us, we can do all he has required of us, or all he has promised to accomplish by his people in the world.

It is stated as an historical fact, that Sir Isaac Newton, the accomplished scholar und humble Christian, remarked, after critically investigating the Prophecies, that many of them would not be fulfilled until mankind could travel at the rate of fifty miles per hour.

Voltaire, a cotemporary infidel, having heard of the observation of Newton, replied, "The old fool knows that mankind can never travel at that rate; therefore the Prophecies will never be fulfilled." It is easy for the children of this age of the world to determine whether Sir Isaac Newton or Voltaire was the fool.

CHAPTER XI.

REVELATION, CHAP. XI.

PART THIRD, PERIOD THIRD—CONTINUED.

THIS Chapter, to the 15th verse, may be considered as a recapitulation of the great characters, actions, and events of the first part of this Revelation. And this may be considered the middle of the Book, and the middle of the Christian Dispensation.

We shall now notice, that there are three remarkable characters, which have been the actors in this Period: from A. D. 420 to 1680, the Period when the Seventh Trumpet ceases to sound, and gives place to the Vial Periods.

During this Period, the Holy City, True Religion, was trodden down by the Gentiles; the two witnesses, the Jew, with the Old Testament; and Christian, with the New Testament, were overcome, clothed in sackcloth, and killed. This was done by the Great City, False Religion, at the instigation of the Beast, or dragon from the Bottomless Pit, under the Popes at Rome and Avignon.

However, these Witnesses being dead, yet spake to mankind; so that the voices of the Prophets were heard. And they prophesied to the end of this Period, or 1260 years, to the time of the Lutheran Reformation, clothed in sackcloth; signifying the op-

pressed and down-trodden condition of the people of God, and the corrupt state of the world, in neglecting and rejecting the Inspired Writings of the Jewish and Christian Churches; and the constancy of some faithful witnesses to the Truth, under severe persecutions, during the whole of this Period of the Woman's first sojourn in the Wilderness of Europe from 360 to 1620.

This period closes with an earthquake; signifying a great political change, or revolution, and a tenth of the Great City fell; signifying, that a tenth, or one of the horns, or wards of the Great City, would fall away from, or declare itself independent, at the close of this Sixth Trumpet Period; which actually occurred, by England, under Henry the VIII, declaring his kingdom independent of the Pope of Rome.

SEVENTH TRUMPET—FROM A. D. 1500 TO 1680.

With the 15th verse of this Chapter, and at this Trumpet Period, events occur which cause hymns of thanksgiving, and songs of triumph to go up to God, for raising the two Witnesses, and bringing the Woman, the True Church, out of the Wilderness of Europe, and preparing for her a new home in America.

The evidence, both from ecclesiastical and political history, is most abundant in this Period, to fully sustain the positions I have endeavored to maintain in this Chapter; but the limits of the present volume

will admit only very brief quotations; and, therefore, we must again refer the reader to the large work entitled "The Voice of the Prophets."

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And there was given unto me a reed like unto a rod]—In a Book so allegorical as this Revelation, where almost everything is represented by allegories, emblems, similitudes, or metonymy, may there not be a reference to the *paper reed* used by the ancients in the place of Parchment? If so it was equivalent to a roll of *paper reed* being given by the Angel to the prophet, rolled tightly together, giving it the appearance of a measuring rod or staff, to measure the Temple, and all pertaining to it.

[And the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein]—This measuring rod is to be understood in a moral sense—rod being put for the word of God; for the Psalmist expresses such an idea as this, when he says, "Thy rod and thy staff, they shall comfort me." The law is the rule of action, and is used to direct and correct, and lead us as a competent teacher in the way to Christ; and the promises and hopes of the Gospel comfort us along the journey of life, and through the dark valley and shadow of death.

The Old and New Testaments, are the rod or rule by which Christians are to be measured, to know if

they fill the measure of men in Christ. Christians are called the temple of God—temple of the Holy Ghost. The word of God, then, is the standard by which they are to be measured, to know if they are of the proper stature of the heavenly army. God's word is the rule to measure the altar to ascertain its dimensions, to know if anything is placed thereon, except the pleasing sacrifice of prayer from a contrite heart; and the incense of praise and thanksgiving to God for salvation here, and the hope of eternal salvation hereafter. All that worship in this temple, and at this altar, must worship God only, according to his word. Any other sacrifice on the altar, and any other kind of worship, is an abomination unto the Most High. This is to be understood as applying to the Christian Church, in its doctrines and practice. Men should discern by this measuring rod, who served God aright, and who did not serve him acceptably; so by their fruit shall men be known.

[V. 2. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles]—That is, the Jewish temple is now destroyed; they have no more an altar for oblations and sacrifices; they are no more permitted to worship in the temple of their fathers, the place where Jehovah chose to register his name: for they are now dispersed abroad among the Gentiles.

[And the holy city shall they tread under foot

forty-two months]—The term city was applied to the Jewish Church before the advent of Christ. But as they are rejected under the present dispensation, because of unbelief, we are to understand the term holy city as applying to the Church of Christ, wherever found filling the measure of the rod, as above described, and living as above directed. By thus living and acting, they deserve the appellation of a holy city, holy nation, a peculiar people, zealous of good works.

This holy city began to be trodden under foot, to be debased and despised about the year 303, when the councils of men were considered superior to the commandments of God, the measuring rod of the prophet; for from about this time, men did not measure the temple, the altars, and the worshipers by this *Divine rule*, but by rules made at general councils, thus trampling under foot the holy city, by trampling on its laws, and disregarding its institutions with contempt and insult.

And thus the holy city, the true Church, was debased forty-two months, 1260 years, to A. D. 1563.

[V. 3. And I will give unto my two witnesses. And they shall prophesy a thousand two hundred and three score days, clothed in sackcloth]—The angel which commanded the Prophet to measure the temple and all that pertained to it, was none other than Christ, the angel of the Covenant. And in this verse he speaks in his own imperial majesty, saying :

“I will give unto my two witnesses protection; and though they are trampled down beneath unhallowed feet, they shall not be destroyed, for the eternal years of God belong to them and their testimony.”

The two witnesses are put by metonymy for their testimony; or, if we take the passage just as it stands, it implies the Old Testament and New Testament, which are the two witnesses which have borne and still bear testimony to the dispensations of Providence and grace, in the Jewish and the Christian Churches. It does also signify that God will give protection and power to pious Jews and Christians, though debased and down-trodden, to bear testimony to his truth in the most degenerate times and nations; for he hath not at any time left himself without witnesses from among these; for wherever they have been scattered abroad among the nations, they have scrupulously preserved the inspired writings; and thereby feared God, and kept his commandments, and have faithfully *prophesied* to others to *do the same*, as this is the whole duty of man.

And they continued to prophesy, that God is no respecter of persons; but he that feareth God and worketh righteousness, is accepted with him in every nation. This interpretation makes the passage consistent with itself, and coincide with the whole tenor of Scripture. They are the measuring rod, the rule which testifies and proves the straitness, the righte-

ousness or unrighteousness of our moral and religious characters. Therefore, these two testaments are the two witnesses by whose testimony all righteousness or unrighteousness is judged; that of the Jew by the one, and that of the Gentile by the other; and all by both, as the spirit and intent of their testimony is the same. And therefore, by this measuring rod, every man's works are to be measured or tried, and every one finally acquitted or condemned.

[A thousand two hundred and three score days clothed in sackcloth]—This period is the same length of forty-two months. A day is put for a year; Ezekiel, chap. iv, v. 6. "I have appointed thee each day for a year"—1260 prophetic days, then, are 1260 common years. And 42 months multiplied by the number of days in a month, reckoning the month as did the ancients at 30 days, we have $42 \times 30 = 1260$ years common time.

In the former part of the book, the Prophet has been revealing much concerning the political, mechanical, and philosophical as well as ecclesiastical characters, actions, agents and events. But now he reveals the special condition of the true Church, from the time it began to be trampled down, for a period of 1260 years.

The *holy city* which was founded by Christ, peopled by his true disciples, and governed by his law and Gospel, as being the only sufficient rule for their faith and practice, was to be trodden down forty-two

months by the Gentiles ; its holy laws and pure Gospel to be trampled under their feet ; and its virtuous and loyal citizens were to be despised, debased, and clothed in sackcloth. This state of things began to occur about A. D. 303, in the days of Constantine, and was fully consummated by A. D. 420. The reason why I date the event of Church and State union under Constantine, at 303, instead of some years later is, that Church historians are not agreed among themselves about the date : some say 303, some 306, others 311 ; but by setting it at the former period, prophecy and history precisely coincide, showing the absolute fulfillment ; for just 1260 years from this date, the Council of Trent announced its decrees, in the year 1563. This is the year in which the Gentiles began to withdraw their brutish feet from the holy city, when her long oppressed, debased, and mournful citizens cast off their long-worn sackcloth, and began to shake themselves from the dust of ages, and put on their beautiful garments of truth, righteousness and salvation. But as every action requires time, these are the incipient dates of these events.

It was about fifty-seven years later, or in the year A. D. 360, before this state of things in regard to the humility, oppression, and sorrow of the holy city was fully consummated. And so it was precisely fifty-seven years from the time the holy city began to arise from the dust, and put on her beautiful garments, that she was clothed in her beauty and her

strength, and was able to defend herself against her foes, which happened, when, like an eagle, she sailed over the sea, A. D. 1620, and rebuilt her city in the wilderness of America.

Here is another beautiful coincidence between prophecy and history, demonstrating the absolute fulfillment of the divine prediction. Here is a wisdom to foretell these things, which is higher than heaven; who can reach it? deeper than hell; who can fathom it? wider than the world; who may measure it? We shall now introduce a few brief quotations from history to sustain the positions we have assumed, and we hope they will fully satisfy the mind of the reader.

“One melancholy instance of clerical depravity, which took place in this century, may serve as a specimen of that departure from primitive virtue, which marked the conduct of considerable numbers. A. D. 336, a year before the death of Constantine, the vacant see of Rome was, by a greater part of the people, conferred upon Damasus, and his choice was confirmed by his being regularly ordained by the bishops. The artful Ursicinus had, however, by various intrigues, obtained ordination to the see of Rome from some other bishops, and prepared to take possession of what he chose to consider as his right. This gave rise to a furious contest, and even to *bloodshed* and *murder*. The extensive power and revenues of the bishops in the principal sees afforded a temptation to ambition and avarice, too potent for clerical

integrity always to resist. Hence arose considerable contests for the attainment of vacant sees, and every artifice of flattery and dissimulation was occasionally practiced to insure the approbation of the multitude, whose *suffrages* were taken in the *election* of their ministers." Here is evidence in regard to the treading down of the true Church, or holy city, for 1260 years, from 338 to 1598.

"In the reign of Constantine the government of the *Church* was as far as possible arranged conformably to the government of the *State*; the bishops corresponded to those magistrates, whose jurisdiction was confined to a single city: the metropolitans to proconsuls or presidents of provinces, the primates to the emperor's vicars, each of whom governed one of the imperial provinces. Canons and prebendaries of cathedral churches took their rise from the societies of ecclesiastics, which Eusebius, bishop of Vercil, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters."

"But while the Church was thus triumphant over, and assimilated to, the Pagan world, it can not be concealed, that its spiritual prosperity was diminished. The worldly grandeur, in which it was arrayed under Constantine, was illy calculated to promote the religion of the meek and lowly Jesus; and it may well be doubted, as it often has been, whether the administration of this zealous emperor, with all

its commendable features, was productive of more good than evil.

“That he was actuated by an earnest wish to promote the interests of Christianity can scarcely be questioned. But the union of the Church with the State, the power conferred on the clergy, and the encouragement given to monastic orders in the Church, were fruitful sources of many evils. It was in this century, and chiefly by these measures, that a foundation was laid for the great apostasy, so conspicuous during the dark ages, in the rise and establishment of the papal power, which was not abated until the *Reformation*, in the sixteenth century.”

I have already placed before the reader the facts which fully satisfy my mind, as to the time when the Sanctuary, or holy city, began to be trodden down, and when the *two witnesses* were clothed in sackcloth and trampled under foot by the Gentiles, or the great city. I now proceed to lay the facts before the reader, to show the time when this *period* of a thousand two hundred and three score days, or 1260 years was completed.

“We now come to an era in which the human mind put forth its mightiest efforts, and in which the foundation was laid for the improvements that have since been made in science, philosophy, literature, and the useful arts. The important events of this and the subsequent period are very numerous. They can only be hinted at. Voltaire remarks, that ‘the long-

est life could not suffice for a person only to read the historical works composed in Europe, relating to the events of the seventeenth century.'

1. "It has been wisely remarked, that during this period, the face of the Christian world was changed. The thick darkness and sackcloth which overspread it, had begun to be dispelled and removed, by the revival of literature and philosophy; but at the glorious era of the Reformation, the light of moral and religious truth shone forth with renewed lustre, and produced the most important results.

"The reformation of religion in Germany, by Martin Luther, may be dated A. D. 1517. It was connected with a new era in the religious history of the world. The principles of the Reformation spread rapidly through several countries in Europe. The papal system of religion received a wound, by this notable reformer, which will never be healed.

"The edict of Nantz, tolerating the Protestant religion in France, was granted by Henry IV, A. D. 1598. This celebrated decree was the dictate of wise and benevolent policy, and destroyed the germs of sedition in that country. It continued in force till the time of Louis XIV, nearly a century, when that prince very unwisely revoked it in 1685."

We have seen, by the historical facts already adduced, how gradually, and step by step, the proud and trampling feet of oppression have been withdrawn from the "holy city," and how gradually the

“two witnesses” have removed their *sackcloth*, and shook themselves from the dust, and washed them from their pollutions, and put on their beautiful robes of righteousness.

We make one more quotation from the same author, to show that this period of 1260 years of spiritual tyranny over the human mind gradually ended; and that their spiritual emancipation was fully consummated, in precisely 1260 years from the time when their degradation was entirely completed.

“*The English settlements* in North America became effectual and permanent, A. D., 1607. The settlement first formed was at Jamestown, in Virginia. Thirteen years afterward, a colony of English Puritans landed at Plymouth, and began the settlement of New England, so called, from its supposed resemblance of Old England. These, and other English settlements in North America, are extremely important, from their connection with the political and religious liberty of mankind. It was nearly a century after the discovery of the northern portion of the American continent, by Cabot, before the English made any attempts to colonize the country” (that this prophecy might be fulfilled in the accomplishment of the events of the one thousand, two hundred and threescore days).

“A number of Puritans having, a few years before, left England, to free themselves from a persecuting hierarchy, and found an asylum in Holland;

but not being satisfied with this (and that this prophecy might be fulfilled), set sail for America, which they reached on the 22d of December, A. D., 1620."

Perhaps no one thing has ever occurred in the history of the Christian Church, which has had a greater tendency to trample down, degrade and desolate the *holy city*, and fill the hearts of the true Christians with tribulation, and beclothe them with *sackcloth*, than the general ecclesiastical councils. Those councils, numbering more than eighteen in all, had no other influence than to set up human wisdom above the Divine councils; and exalt the commandments and doctrines of men above the inspired testimony of the *two witnesses*.

The great apostacy which was to continue forty-two months, began cotemporary with the first general council, and the humiliating and degrading power of the "Man of Sin" was broken at the time of the last general council.

To sustain facts so very significant, we shall at once introduce the testimony, and leave the reader to his own reflections.

"From the powers with which the ministers of religion were invested, it may naturally be inferred, that different kinds of ecclesiastical councils must necessarily be established. The first species of these consisted in an assembly of the bishops and presbyters of a particular city or district; and the regulation of the ecclesiastical affairs within their jurisdic-

tion, was the professed and real object of deliberation. The second kind of council was composed of the bishops of several provinces, whose deliberations were directed to the concerns of the provincial Churches, the forms of divine service and religious controversies. The ecumenical or general councils were convened by the emperor alone; in which the rulers of the Church, in every part of the empire, were required to attend.

“The first general council was convened by Constantine, A. D., 325, at Nice, in Bithynia. Three hundred and eighteen bishops are said to have complied with the imperial summons; and the whole number of attending ecclesiastics has been computed at 2048 persons. During the meeting of this venerable synod, which lasted two months, the emperor frequently took a seat in the assembly, and even a part in the debates. So far from aiding the Church, however, these measures proposed, discussed and adopted by *general councils*, were among the causes of that apostacy by which it was extensively and deeply injured for more than a thousand years.”

Here follows a brief statement respecting the last general council ever convened by the *Roman Catholic Church*; and, in all probability, the last that will ever assemble at her bidding; for her days are numbered, she is weighed in the balance of truth, and found wanting in primitive purity, piety and power.

“The Council of Trent, in ecclesiastical history,

denotes the council assembled by Paul III, A. D., 1545, and continued by twenty-five sessions, till the year 1563, under Julius III, and Pius IV, in order to correct, illustrate and fix with perspicuity, the doctrines of the Church, to restore the vigor of its discipline, and to reform the lives of its ministers.”—*Encyclopedia ; Trent, etc.*

Judging from the brief quotation before us, her case must have been excessively bilious, and chronic at that—so wretched, miserable and hopeless, that after eighteen years’ patient treatment, by her most learned doctors, and most discerning pathologists, she was abandoned as corrupt in doctrine, lifeless in discipline and incorrigible in practice. There is no hope of her recovery; there is no repentance evinced, though pardon is promised her; so she is to be utterly burned with the fire of truth; for strong is the Lord God who judgeth her!

[V. 4. These are the two olive trees, and the two candlesticks standing before the God of the earth]—The olive is the emblem of peace; so it symbolizes the system of the Jewish and Christian religion. The olive tree is extensively cultivated in Southern Europe and the East for its oil, which is used for light, fuel and medicinal purposes. The olive trees, then, are put by metonymy for what they contain; light, food and health; peace, joy and happiness. So the two Spiritual olive trees, the inspired Scriptures of the Old and New Testaments, pour forth

the oil of gladness to anoint the Christian a king and priest to God; to give him spiritual light, food, health, peace and joy here, and the blessed hope of eternal happiness hereafter.

The candlestick is the emblem of a Church; the two candlesticks are the symbols, then, of the two Churches, the Jewish and the Christian; the only two which have ever stood approved before Immanuel, God with us; the God of the earth; for both of these are his; he came unto his own, but his own Church received him not. It was the tame Olive tree; but it was broken off because of unbelief; and the Christian Church, the wild Olive tree by nature, was grafted in, because they believed and obeyed the Gospel. However, all the true Israel of both these Churches shall be saved; "for I perceive of a truth, that God is no respecter of persons; but he that feareth him, and worketh righteousness, is accepted of him in every age and nation."

[V. 5. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed]—If any man shall hurt the *two witnesses*, the *two candlesticks*, the *two Olive trees*, he must meet with retributive punishment; God will not hold such a one guiltless.

"Ye are my witnesses," saith Jehovah to his people the Jews: "Ye are my witnesses," saith Jesus Christ to his disciples. The Jewish and Christian

Churches are the only *two candlesticks* which have held the pure Olive oil, and reflected the light of divine truth from the testimony of the *two witnesses*.

Whosoever will in any way hurt these, shall offend against God; for they are his, and he pitieth them, as a father pitieth his children. The term mouth is also put by metonymy for head. Christ is the head unto the Church in all things; and fire proceedeth from him.

1. His word is a fire; the fire of truth proceeds from the mouth, the testimony of the two witnesses condemning here in this life all their enemies, 2. And will consume all their adversaries, when Christ their *head* shall be revealed from heaven in flaming fire, to be admired by his saints, and to execute vengeance on them that know him not, and those that obey not his Gospel, the testimony of these witnesses.

The "man of sin," the "Antichrist," has much to dread; nothing but contention and persecution of these witnesses and their testimony has characterized his acts, during the thousand two hundred and threescore days in which they prophesied, clothed in sackcloth; and the forty-two months, or 1260 years in which the holy city was trodden down by the Gentiles. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew

first, and also of the Gentile." "But glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."

[V. 6. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will]—The general rendering of this passage by all the commentators and critics I have seen, is, that these witnesses have power to shut heaven that it rain not in the days of their prophecy, as did Elijah; 1 Kings, 17th and 18th chapters. And to turn the waters to blood, as did Moses; Exodus vii; and to smite the earth with all the plagues which were brought upon the Egyptians because of their unbelief and disobedience.

My opinion, however, is simply this. The word these refers to the enemies, and qualifies the enemies of the two witnesses. Thus these enemies of the two witnesses, and of the holy city, have had power to shut heaven, to imprison the *cloud of witnesses* whose duty it is to shower down the truths of God on men as freely as rain, and equally without stint or respect of persons. And by thus imprisoning or stopping these witnesses from this gracious work, they prevented God's word, which is as rain coming down from heaven upon the evil and the good, from being scattered as the good seed, that it might bring

forth some thirty, some sixty, and some an hundred fold. How literally this was fulfilled by the Great City, in those days when these witnesses prophesied, clothed in sackcloth.

And these enemies of the witnesses have power over waters—metaphorically, over peoples and nations, to turn them to blood—to turn them to war and persecution, the work that sheds blood: and to smite the earth with all the plagues consequent upon such a course of policy, as war, famine, and pestilence, as often as they will assert their rights to compel men to submit to the doctrines and commandments of men, rather than of God.

How true that the enemies of pure religion, of true Christians, and of the *two witnesses*, had power over the nations, and set them at war, turned them to blood, by sword and fire, and the horrid implements of the Inquisition. And smote the earth with all plagues, political and ecclesiastical, temporal and spiritual, present, and even pretended to consign all who would persist to believe the prophecy of the two witnesses, to the flames of purgatory, or the eternal fires of Hell. And these enemies of the two witnesses practiced these evil deeds at pleasure, all the time the holy city was trodden down, and her testimony contemptuously trampled under foot. Rome, had you no hand in this horrible work, from A. D. 360 to 1620? Have you not thus often shut up Heaven? Have you not turned the waters to blood?

Have you not in your major excommunications cursed men with all manner of plagues? Have you not done this whenever so minded until the two-horned beast arose?

[V. 7. And when they shall have finished their testimony, the beast, that ascendeth out of the bottomless pit, shall make war against them and shall overcome them, and kill them]—When the two witnesses shall have finished their testimony in their humble and sorrowful condition, clothed in sackcloth, which was completed A. D. 1563, then the beast that ascendeth from the bottomless pit, the great deep or sea, shall make war against them more fiercely than at any former period. The term beast signifies brute force; physical and political power shall be directed against the two witnesses, and those that received their testimony; that is, an exterminating war shall be waged against the *two witnesses* by the beast or power that ascends from the great deep—the powers of Satan, and the gates of hell—and all under Satanic influence among men will endeavor to burn, destroy, or invalidate the inspired testimony of the Holy Bible, and condemn its use in the vulgar or common language of the people. We have stated awful facts in our interpretations of the sixth and seventh verses, and the reader shall have the testimony, which fully satisfies our mind that we are correct.

“Provincial and national councils breathed the

same spirit of persecution, as did kings and pontiffs. These were many; but the most sanguinary of them met at Toledo, Oxford, Avignon, Tours, Laveur, Montpellier, Narbona, Albi and Tolosa. A. D. 630, the national council of Toledo, in its third canon, promulgated an enactment for the expulsion of all the Jews from Spain, and for the permission of none in the kingdom, but the professors of Romanism. This holy assembly made the king, on his accession to the throne, swear to tolerate no heretical subjects in the Spanish dominions."

We have before us a picture of the character and practice of the hierarchy of the Church of Rome, as presented by her *infallible* general councils, which fully sustain our statements, in regard to her conduct, and the correctness of our expositions.

We shall now proceed to show how the two witnesses have been treated by these pretended holy and infallible councils. We thank God that the persecuting power of Popery against the Jews, which began A. D. 630, will be finally broken by A. D. 1890, throughout the whole world.

"The Council of Tolosa, in 1229, waged war on this occasion against the Bible, as well as against heresy. The sacred synod strictly *forbade* the laity to possess the books of the *Old* and *New Testaments* in the *vernacular* idiom. A layman, in the language of the holy fathers, might perhaps keep a Psalm book, a Breviary, or the Holy Hours of Mary, but

no Bible. This, Velly admits, was the first prohibition of the kind. Twelve revolving ages, from the commencement of Christianity, had rolled their ample course over the world, and no assembly of men had dared to interdict the Book of God. But a synod in a communion, boasting infallibility and unchangeability, arrogated, at length, the authority of repealing the enactment of heaven, and the practice of more than twelve hundred years.

“But the fourth General Council of the Lateran, in 1245, surpassed all its predecessors in severity. These persecuting conventions seem to have risen above each other by a regular gradation of inhumanity. The third excelled the second on the scale of cruelty; and both were again excelled by the fourth, which, indeed, seems to have brought the system of persecution to perfection.”

We rejoice to know that the Bible will have free access, without note or comment, to every Catholic family in the world, by about A. D. 2505, the period in which the 5th vial is to be poured upon the seat of the Beast.

“The General Council of Trent was the last of these *infallible* conventions that sanctioned persecutions (and was in session from 1545 to 1563, 18 years). This assembly, in its second session, ‘enjoined the extermination of *heretics*, by the *sword*, by *fire*, the *rope*, and *all other means*, when it could be done with safety. The sacred synod again, in

the last session, admonished all princes to exert their influence to prevent the abettors of heresy from misinterpreting or violating the ecclesiastical decrees; and to *oblige* those objectors, as well as other subjects, to accept and observe the synodal canons, with devotion and fidelity.'

"The *principles of persecution*, therefore, being sanctioned, not only by (Romish) theologians, popes and provincial synods, but also by general councils, is a *necessary* and integral part of Romanism. The Romish communion has, by its representatives, declared its right to compel men to renounce (what it is pleased to call) heterodoxy, and embrace Catholicism, and to consign the obstinate to the civil power to be banished, tortured, and killed."

[V. 8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.]

The dead bodies of the two witnesses are the dead letter of the Law and the Gospel; dead, because shut up in *dead languages*, or an unknown tongue to the people. Shall be in the street; which symbolizes the most public places; in the churches—the courts—in public assemblies and palaces of the hierarchy and pontiffs; but even there they shall be dead bodies, of no more use than dead men. The great *city*, the Papal Corporation, having its laws, officers, and municipal regulations peculiar to itself. In the country, which is called the seat of the beast, Europe, *a*

city signifies a corporate town, with at least a bishop and a Cathedral church. The *bodies* of the witnesses were to be kept in the churches and the most public places; but they were kept in a dead language. They were not to be in private places, houses, or families; but if heard by the common people, in the living language, they were to be read and heard in the churches, as authorized by the great city, which is spiritually called Sodom.

What now follows is designed to explain the principles, practice, and character of this great Corporation, in language which can not be misunderstood.

[Spiritually called Sodom]—Because the principles, practice, and character of this great city were like that of her sister Sodom, which were idolatry, idleness, and beastly sensuality. [And Egypt]—because of the physical, mental and moral bondage which the great city has imposed upon the true Israel of God, and the horrid torture of his people by the Inquisition, and her cruelty in tasking her own citizens with penance, labors, fastings, usury, and usurpation of their property and persons.

And this great city or Corporation belonged to the empire where our Lord was crucified. The very place or country where this great city exists is thus clearly and unmistakably designated. This great city or spiritual Corporation is in the Roman empire, where also our Lord was crucified. It is a Roman Corporation; Rome is the seat of its power and principal

officers, and the Roman pontiffs have been the builders of this great city or Corporation; and this is the Antichrist, "the man of sin," "THE MEN OF GREAT SINS."

These are horrid accusations against the great city, which the interpretation of the language of our first witness, Prophecy, fully sustains. Now we shall hear what our second witness, History, will say; so that by these two every accusation shall be established:

If the quotations already made, in regard to the persecuting general councils, fail to satisfy the reader in regard to the Egyptian character of this great city, volumes would be insufficient on the subject, though their number were equal to that of the Alexandrian library.

We shall now lay before the reader the testimony to show the Sodomitish character of this great city, which was not drawn by bungling Protestant painters, but by her own metropolitan artists, and carefully preserved as a witness against her, in her own infallible and unerring archives.

"The laxity of Romanism on the one hand, and its privations on the other, introduced shocking impurity into its communion. The interdiction of marriage, and the connivance at concubinage, in the priesthood, became the polluted fountains of multiplied abominations, which inundated the popedom and swelled the annals of ecclesiastical history. The clergy forsook the sanctuary of wedlock for the sty of fornica-

tion and adultery. Gregory's enactments, according to Aventinus, afforded signal gratification to the wandering votary of sensuality, who, in the restlessness of unsettled libertinism, relinquished one woman for the sake of a hundred. But men who were actuated by conscience or a sense of propriety, regarded the innovation as a pestilential heresy, which arose to trouble Christendom. The clergy, who resisted Gregory's enactments against marriage, declared that the tendency of such interdictions was to open the floodgates of filthiness, and give the slackened reins to fornication and defilement.

"Agrippa, in more modern days, draws a similar picture, and represents whoredom as the necessary consequence of prohibiting honorable marriage. Polydorus, agreeing with Agrippa and Gregory's clergy, depicts celibacy as calculated to dishonor the priesthood, injure religion, and grieve all good men. Matrimony is far more honorable and useful to society, and absolutely necessary to the purity, peace, and prosperity of the Christian commonwealth."

"Mezeray's portrait of clerical profligacy, prior to the Reformation, is similar to those of Bernard, Agrippa, Henry, and Clemengis. The ecclesiastics, in the statement of the French historian, were nearly all fornicators and drunkards. The clergy held their offices in taverns, and they spent their money in debauchery. These general details may be corroborated by a particular retrospect of priestly inconti-

nence, before the rise of Protestantism (the testimony of the two witnesses), in England, Spain, Germany, Switzerland, France, Italy, and Peru of South America. These accounts are furnished by Popish historians and councils.”

[V. 9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves]—In the beginning of this book it is written, Blessed is he that *readeth*, and they that *hear* the words of this prophecy. And what is said of this prophecy is clearly implied of the whole Bible, the testimony of the two witnesses, or two prophets, as they are designated by both these titles. But the people, the multitude of the kindreds, tongues, and nations would be prohibited from the privilege of reading or hearing the testimony of the two witnesses; but should have the privilege of *seeing* them, though they were of no more use than dead bodies, for they would be kept in the most public places, as in the churches, courts, and councils. And this state of things was to continue three days and an half; or three prophetic years and an half; or three and a half times, equal to twelve hundred and sixty common years, and, interpreted thus, coincides with the periods in which the *holy city* was trodden down, and the two witnesses were to prophesy, clothed in sackcloth. This rendering of the passage is consistent with the use

of the word in the original Greek, and also makes the prophecy perfectly consistent with itself. But the rulers of the *great city* would not have permitted even the privilege to see the dead bodies of the two witnesses, if they had not been restrained from burying them in oblivion, from the same cause that the rulers of the Jews would not take Christ sooner than they did; they, also, feared the *people*. The common people were willing, most gladly, to hear and read the testimony of the two witnesses, as well as to see their dead bodies. These rulers of spiritual Sodom, however, would have consigned their dead bodies to the sea of forgetfulness, if they had not feared the clamor of the people. And thus the people, kindreds, tongues, and nations would not suffer their dead bodies to be put in graves, or be burned, though dead so long a period.

[V. 10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth]—These two witnesses, and those that heeded their testimony, were compelled to wander as wayfarers, and sorrowful pilgrims, having no certain dwelling place; for they were driven out from among men, to prophecy, clothed in sheepskins and goatskins, and to dwell in dens and in caves of the earth. *In the earth*, while their enemies were permitted to dwell, to abide upon the earth, and without molestation, in mansions and

palaces; being clothed in purple and fine linen, and faring sumptuously every day.

These two witnesses, pious Jews and Christians, were continually watching the ark of the testimony, as did the ancient two witnesses in the temple service, and as they are still doing, to prevent these rulers of spiritual Sodom from corrupting and handling the word of God deceitfully, and thereby turning the Gospel into a fable, and the truth of God into a lie, by adding to, or taking from, the two inspired Testaments.

The reason is briefly given in the latter clause of this verse, why these Sodomitish and Egyptian rulers thus treated the two witnesses and their testimony; *because these two prophets* tormented them that dwell on the earth. The voices of the prophets, Jewish and Christian—for they are the two prophets; none others deserve the name—are a torment to wicked men, and are still heard when God's word is read or expounded; for, these being dead, yet speak through their inspired writings, to reprove for sin, and direct in righteousness, unto eternal life.

We shall now bring up the testimony of history, to show that those men that *dwelt upon the earth*, did rejoice over the oppressed, persecuted, and destroyed people of God, both of pious Jews and Christians. We have already shown that the principles of persecution are a constituent part of the Roman Papal Corporation; and we shall now show that

these principles have been fully indorsed and put into practice by the great city in the most cold-blooded and unblushing manner, and that the spiritual rulers in high places have evinced their *Egyptian* cruelty to perfection.

“Popish Christendom, without a single murmur of opposition, acquiesced in these decisions, and in their accomplishment in the massacre of the Albigenses. None, among either the clergy or laity, remonstrated or reclaimed. But a papal bull, received by open or tacit assent, and by a majority of the popish clergy, forms a dogma of faith. This, at Maynooth, was, in the clearest language, stated by Crotty, Brown, and Higgins. Many pontiffs, such as Urban, Innocent, Clement, and Honorius, issued such decretals of persecution. These, without the objection of a solitary clergyman or layman, were approved and executed without justice or mercy on the adherents of heresy. These principles, therefore, obtained the sanction of the whole Romish Church, and have been marked with the sign manual of infallibility.

“All the Popish beneficed clergy through Christendom profess, on oath, to receive these persecuting canons and councils. They swear on the holy evangelists and in the most solemn manner, ‘to hold and teach all that the sacred canons and general councils have delivered, defined and declared.’

“The legislation of kings, pontiffs and councils

was no idle speculation or untried theory. The regal, papal and synodal enactments were called into active operation; and their practical accomplishment had been written in characters of blood in the annals of the Papacy and the Inquisition.”

“These are a few specimens of the popish divines who have abetted the extirpation of heresy by violence and the Inquisition. The list might be augmented to almost any extent. Immense, indeed, is the number of Romish doctors who, in the advocacy of persecution, ‘have wearied eloquence and exhausted learning.’”

[V. 11. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them]—The three days and an half are to be understood here, as in the ninth verse above, as three times and a half. Three days and an half are equal to three years of years and an half; or three times 360 years and 180 years; as 360 years is a prophetic time, and 180 years an half time, so by adding $360+360+360+180=1260$ years of common time.

The period when these witnesses began to be clothed in sackcloth, and the holy city began to be trodden down by the Great City, is to be dated A. D. 303, at the time Church and State union began under the Roman emperor and pontiff, *Constantine the Great*; and the date at which this period ends,

is A.D. 1563. This was the year in which the Council of Trent announced her decisions; and Papists and Protestants were more widely separated than ever before; in this year Protestants stood up more independently than at any former period.

It is true, the morning had been dawning for an *hour*, and the horrid deformity of pontifical Romanism had been clearly seen by good men even before the days of Luther; and it would seem that, under Divine Providence, it was Luther's work to *call* and fix public *attention* upon this most *ruinous system* of Romanism, which he did with the Spirit of life from God, and with a wisdom and power which his enemies could not gainsay or resist. He directed the forces against the *great city*, which have sapped its foundations, and applied the torch of truth, the testimony of the two witnesses, to consume its labor of ages and leave it in everlasting ruins.

“On the morning of the 10th day of December, 1520, the inhabitants of Wittemberg, in Germany, were aroused and filled with amazement by the breaking out of a great conflagration at the east gate of the city. The intelligence of this conflagration at once spread as on the wings of the wind, and wherever it came it no less aroused and amazed the world. It was but the emblem of a greater conflagration which had then broken out, and which has continued to burn to this day, and which is destined still to burn with fiercer flames, until Babylon the

Great is utterly burned with fire by the avenging judgment of her almighty Judge. From that day to this, intense efforts have been made to extinguish the mighty conflagration. The great fire company of the Jesuits was formed for this especial end, and have labored manfully, but in vain. It still burns, and will burn till the avenging judgment of God is completed.

“Not least of all does the conflagration rage in this land. The very fundamental principles of our civil and religious institutions are devouring fire to the great Babylon; for which reason earnest efforts are now made to quench their fiery energy. But all shall be in vain.

“But let us draw near and consider the burning in Wittemberg. Of it we find the following authentic account: ‘This 10th day of December, in the year 1520, at the ninth hour of the day, were burned at Wittemberg, at the east gate, near the Holy Cross, *all the Pope’s books, the Decree, the Decretals, the Extravagante of Clement VI, Leo Xth’s last Bull, the Angelic Sum, Eck’s Chrysoprasmus, and some other works of Eck and Emser.* Is not this new?

“What was this last bull of Leo X? It was the bull of excommunication of one Martin Luther. What had he done? He had, in the year 1517, seriously interfered with the trading operations of the Great Corporation in the sale of indulgences for the professed purpose of building St. Peter’s Church

at Rome. When called to account, he had refused to retract what he had said. When called on to dispute, he had refused to be beaten in an argument. When the authority of the Pope was quoted against him, he had dared to call in question that authority, as of modern origin. When the forged decretals were quoted against him, though at first silenced, not knowing them to be forged, he at last discovered the imposture and dared to denounce the Pope and his forgeries. When pressed by the authority of councils, he dared to declare that councils were not infallible, and had erred, and that the Bible alone was infallible. He had dared, moreover, to appeal to the German princes to arouse themselves and resist the usurpations and aggressions of the Pope. He had dared to assail the celibacy of the clergy, and the Pope's temporal, as well as his spiritual monarchy, and to demand that all things should be reduced to order according to the word of God and the testimony of history.

“This, in brief, was what Martin Luther had done; and in truth it would seem to have been enough, if there were any virtue in bulls, to call for one of the most roaring kind and the most terrific energy. Accordingly it came; and we have seen its reception by Luther, and its doom.

“But the burning of the bull was not the most significant part of the proceeding. With it were burned the forged decretals and the canon law.

Astonishing audacity! So, then, the very foundations of Babylon the Great are utterly burned with fire.

“Who, then, had the courage, at that age and in these circumstances, to do that deed? I answer, it was not by the courage of man that it was done, but by the courage of God. Nor did it express human passion. It was but an outward manifestation of the righteous judgment of the invisible yet present and avenging God.”

“Here we have beyond all doubt the judgment of God uttered by one of his servants whom he had raised up and qualified to engage in the great work, upon which the interests of the Church, and the world, and the glory of God were suspended.

“He had prepared the way for the work, by the removal of the seat of the Papacy to Avignon, in France, after the death of Boniface VIII, and by the great and terrible schism that followed soon after it was removed again to Rome. For fifty years there were two rival lines of popes, each anathematizing the other, and denouncing each other’s crimes with about equal truth. Europe was nearly equally divided between them; and, as Bonnechose says, ‘the nations that were subject to the Pope, and bent the knee before this new divinity, knew not where to find their idol.’ Though the Council of Constance healed the schism, it did not obliterate from the mind of Europe the questionings to which it gave rise.

And as the arrogance, and rapacity, and immorality of the court of Rome increased, kings and people were so alienated, that, when Luther burned the Pope's bull, the Pope could not induce the secular powers to burn him; and soon one half of Europe was in open revolt against the papal corporation.

"From that day to this, the conflagration has gone on in different parts of the great city. In some parts it has been, for a time, extinguished by torrents of blood. But it is a fire kindled by God, the Omnipresent, the Almighty. Before it can be quenched, God must be dethroned."

[V. 12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them]—In my humble judgment, Martin Luther is the embodiment of this voice from heaven; and his loud voice was heard, as an angel from heaven, calling upon the people of God to come out of the great city, the papal Corporation, forsake spiritual Sodom, and disavow allegiance to its Egyptian taskmasters. And his great voice was heard especially at the Diet of Worms, when, in the presence of two hundred and five crowned and mitred heads, beside that of more than ten thousand of his own countrymen, who were assembled on the occasion, he paused after completing his defense, in showing the corruptions of the Papacy and advocating pure and undefiled Christianity, having God for its

author, truth for its matter, and the salvation of man for its object. He invited all to come to the pure fountain of truth, and forsake the bitter waters of Sodom—to leave the pontifical Corporation, the great city, and take their stand upon the foundation of eternal truth—to take God's word as the only rule of their faith and practice. It was then he uttered that memorable sentence, respecting the Bible, which electrified all Germany and set the foundation of the papal mountains on fire. It was then he laid down the Bible as the corner-stone of God's spiritual house, and said, "Come up hither,"—all ye living stones, disallowed indeed of men, but chosen of God, to be built together into a holy temple. "Here I take my stand; I can not conscientiously act otherwise; God help me. Amen."

Then it was that the Spirit of life, from God, entered into them; for God's word is spirit and life—the means of spiritual and eternal life—and they stood upon their feet, and great fear fell upon them which saw them. It was then quietly, like the invisible atoms of water, that they arose from the sloughs of Romanism, into a visible cloud of witnesses for the truth, and constituted the Protestant Christian Church; and from which the refreshing showers of purity, truth, and righteousness have rained down upon the nations.

[V. 13. And the same hour was there a great earthquake! and the tenth part of the city fell, and

in the earthquake were slain of men, seven thousand ; and the remnant were affrighted, and gave glory to the God of heaven]—The same hour is to be understood in the same sense as we have interpreted the half hour of silence in heaven, in the former part of our work, as being 60 years, which is to be dated at the commencement of the Reformation, or from about A. D. 1517 to 1577. In this period took place the separation between protestants and papists.

[And in the same hour was there a great earthquake]—We will let history answer this question, after merely stating what we have previously explained, that an earthquake symbolizes a change in political government, and therefore a great earthquake indicates a great political revolution.

[And the tenth part of the city fell]—This city is the great city mentioned above, which was divided into ten wards, or kingdoms, which was strictly true of the Papal Corporation. It claimed supreme dominion over the ten kingdoms of Europe, into which the old Roman Empire was divided. Bishop Lloyd and others enumerate these divisions as follows ; viz : “1. The kingdom of the Huns. 2. The kingdom of the Ostrogoths. 3. The kingdom of the Visigoths. 4. The kingdom of the Franks. 5. The kingdom of the Vandals. 6. The kingdom of the Sueves and Allans. 7. The kingdom of the Burgundians. 8. The kingdom of the Heruli, Rugii, Scyrr, and other tribes, which composed the Italian

kingdom of Odoacer. 9. The kingdom of the Saxons. And 10. The kingdom of the Lombards.”

These were the general divisions of Europe at the end of the sixth century, and their landmarks were very little removed from their ancient positions, in the sixteenth century, at the time of the Reformation. They have, in some instances, changed their names; but their modern, is nearly the same as their ancient geography.

The tenth part of this great city fell. A tenth part was sundered, by the great earthquake, from the great Corporation. This was none other than that ancient division of the city, known as the *kingdom of the Saxons*; and, at the time of the Reformation, it was the ANGLO-SAXON WARD of the city which fell from its allegiance to the Mayor of the great Corporation. Luther stirred up the people of Saxony, and the Germanic confederacy to disavow all allegiance to the Mayor, alderman, and laws of the great city, and to incorporate for themselves.

And Henry VIII, of England, like a noble alderman, disavowed all allegiance to the pontifical Mayor and officers, and incorporated for himself, and declared himself and successors to be the supreme head on earth of his corporation.

[And in the earthquake were slain of men seven thousand]—This earthquake, as we have already intimated, is emblematic of violent commotions among the persecutors of God’s people, and revolutions in

the kingdoms or divisions of the great city. And the overwhelming effect of this earthquake was to slay seven thousand men. However, I apprehend, that its true signification is indicated by the marginal reading, which is the literal rendering of the original Greek—"seven thousand *names of men*, or men of name." This was literally fulfilled in England, under Henry VIII. It is estimated that about seven thousand clergy of the great city, or Roman Catholic Corporation, were deposed from office—were politically and ecclesiastically slain. They were divested of their names and rights of office, and had no more power or privileges than if they were dead.

But from the consideration that earthquake and the fall of the city are to be understood in a figurative sense, and as great political events, therefore, to be consistent, I conclude that the slaying of these men is to be taken in the same sense; and that it was the killing of the names, the power, or titles of the clergy, or the men of name; and I think I am fully sustained in my position by the facts of the case. According to Cobbett's History of the Reformation under Henry VIII, there were in England not less than seven thousand Roman Catholic clergy deposed and divested of their names, or power; for name often signifies power and authority.

[And the remnant were affrighted, and gave glory to the God of heaven]—The remnant of the great city were sore amazed at the strange events occur-

ring; and were ready to acknowledge that the hand of God was in the great work of the Reformation.

[And they gave glory to the God of heaven]—By turning away from the counsels of men to the commandments of God, and from worshiping the creature to glorify the Creator. Those persons who had been under the dominion of those men who were slain, now received the pure doctrines of the Gospel by means of the Reformation, and glorified the God of heaven. The following quotations will give additional considerations why these seven thousand men were slain, and the prophecy fulfilled as predicted in this Revelation.

“The faith-violating maxim was avowed, not only by the deputation, but also by the council. The infallible assembly, boldly, roundly, and expressly declared, that ‘no faith or promise, prejudicial to Catholicism, was to be kept with John Huss, by natural, divine, or human law.’ Prejudicial to Catholicism, in this case, could signify no infraction on the faith of the Church; but merely the permission of a man, convicted of heresy, to escape with his life. Faith, therefore, according to the council, should be violated rather than allow a heretic to live.”

“This maxim, in this manner, prior to the Reformation, obtained general reception in the popish communion. The Roman hierarchs, as the viceroys of heaven, continued, according to interest or fancy, and especially with persons convicted or suspected

of schism or apostasy, to invalidate oaths or vows of all descriptions. General councils arrogated the same authority, and practiced the same infernal principle. Universal harmony, without a breath of opposition, prevailed on this topic through papal Christendom. This abomination, therefore, in all its frightful deformity, constituted an integral part of Popery.

“The Reformation, on this subject, commenced a new era. The deformity of the papal system remained, in a great measure, unnoticed amid the starless night of the Dark Ages, and even in the dim twilight which dawned on the world at the revival of letters. The hideous spectre, associated with kindred horrors and concealed in congenial obscurity, escaped for a long time the execration of man. But the light of the Reformation exposed the monster in all its frightfulness. The Bible began to shed its lustre through the world. The beams of the Son of Righteousness, reflected from the book of God, poured a flood of moral radiance over the earth. Man opened his eyes, and the foul spirits of darkness fled. Intellectual light shed its rays through the mental gloom of the votary of Popery, as well as the patron of Protestantism.

“Abettors of Romanism, in the general diffusion of scriptural information and rational philosophy, felt ashamed of ancient absurdity; and have, in consequence, disowned or modified several tenets of their

religion, which were embraced, with unshaken fidelity, by their orthodox ancestors.

“This *change* is an edifying specimen of the boasted immutability of Romanism, and one of the *triumphs* of the Reformation, by which it was produced. The universal renunciation of the hateful maxim is a trophy of the great revolution, which Doyle, in a late publication, has denominated the grand apostasy.”

[V. 14. The second wo is past; behold the third wo cometh quickly !]—The first wo or calamity was brought upon the earth by the Crusades, and continued to exercise its woful influence 150 years. The second wo or calamity was brought upon the earth by the establishment and results of the Inquisition, from 1229, or more properly from the time of the Council of Alby, 1254, to 1563, including a period of over 300 years. The principles and practice of the Inquisition, when viewed in their results, were the most horrible wo or calamity which ever cursed the earth. The power of the Inquisition was not broken at once. It continued to stretch out its arm of power after the commencement of the Reformation; and was the most formidable influence with which the religion of peace had to contend, after its resurrection from a deathlike slumber of more than a thousand years.

We have noted the coincidence between prophecy and history under seven consecutive periods; from

the advent of Christ to A. D. 420, which is the period of the seven seals. We have noticed and compared the coincidence between prophecy and history, under each of the seals and trumpets, and have shown a most beautiful agreement and consequent fulfillment.

This present chapter, however, has led us to the contemplation of a period including a far wider range, equal to 1260 years; dating from 303, and sweeping on over seven periods of 180 years each, including the two last seal periods and six trumpet periods, and still onward to the end of the seventh trumpet period, to A. D. 1680.

Causes began to work at the commencement of this period, A. D. 303, the result of which none but God could have foreseen and foreknown; for it was a period of forty-two generations; a period full of vicissitudes. Empires arose, flourished and passed away; the Augustine, the Byzantine, the Saracene, the Genghis Khan, and the Ottoman. And kingdoms have changed owners. And the house of York and Lancaster, Bourbon and Hapsburg, have felt in their turns the down-trampling power of the "Man of Sin;" and have heard the thundering bulls of the Vatican, asserting the right of pontifical power over all people, kingdoms and empires.

This we call the period of treading down the holy city, and oppressing and killing the two witnesses. This period ended, and the second wo passed, at the same appointed time.

[Behold the third wo cometh quickly]—It will be fully described under the seventh trumpet, which the seventh angel is now prepared to sound, to call forth the holy warriors once more to the battle, and the blood of the holy city to be shed once more in the long-continued conflict between right and wrong; and this wo is now, in 1864, on this nation; it is caused on account of the war between Liberty and Slavery. Under this prophetic trumpet, like under the seventh trumpet sounded by Joshua, when Jericho fell; so when this trumpet was sounded at the command of Jesus Christ, the captain of our salvation, there was a great earthquake, and a tenth of the great city, Spiritual Sodom, fell; and 7000 of her mighty men were slain, and the remnant of her host were affrighted, and honored God by ceasing to trample down his holy city and oppress his two witnesses.

Then the spirit of life from God entered into the two witnesses; they stood upon their feet, were restored to their primitive place and dignity. Their testimony was again *heard* and *heeded*; and great was the company of them that believed, and were faithful unto death, and ascended to heaven in a cloud, as did the heavenly Master, to sit down with him in his throne, as he had conquered and sat down in his Father's throne.

Some of the scenes which we have already described, took place under the seventh trumpet; and

now we shall recapitulate these events, and show more fully the dealings of Divine Providence in the affairs of the Church and world, in overthrowing wrong and establishing right.

[V. 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever]—This angel began to sound his trumpet as the symbol of joyful triumph, A. D., 1500, to A. D., 1680. And by the time one hundred and eighty years had wheeled away in noiseless flight, the great and glorious events described in the sequel of this chapter were fully accomplished. This was the period of the Reformation. It began at the time of the invention of printing, and the revival of letters, arts, and philosophy. It imparted the spirit of life from God to man. It gave new life, spirit, and power, to every enterprise of human society. Through the power of the press, the voice of Divine Truth was heard as from heaven, in the thousands of Bibles which, during this period, were printed, and thrown broadcast into the laps of the people; and to them it proved to be the good seed of the kingdom of Heaven. Great was the company, and powerful the voices, which, as from heaven, called men from dumb idols, helpless saints, and worthless priests, to repentance, purity, and present salvation by *faith* in Jesus Christ, and not by the merit of good works;

and yet to work out their salvation with fear and trembling, continually day by day to evince the sincerity of their faith, by a life of humble obedience to the commands of God; and looking for their reward, not as of debt, but of free grace: for, after we have done all that is commanded, we are unprofitable servants, we have only done our duty.

[The kingdoms of this world are become the kingdom of our Lord and his Christ]—This is the Period in which the continent of America was first discovered by men acquainted with modern civilization and Christianity. Here was opened up an asylum for the oppressed of all nations. Here Christianity has a new world, a fair field to sow the seed of truth; and a harvest so great, as to call into action every resource of her power. Well might all the heavenly host, all the family on earth and in heaven, join together to magnify God, that he had utterly discomfited his enemies, and rendered his friends glorious in the eyes of all nations. No wonder, with the cheering prospects of the Reformation, and the bright, beautiful, and cheering scenes of a new world before them, which had been hid for ages behind the vail of western waters, that they should be ready to exclaim in the fullness of their hearts—the kingdoms of this world are become the kingdom of our Lord, and of his anointed people, who, by their anointing, which is of God, have become kings and priests to offer spiritual sacrifices! No wonder that they proclaimed

from the mountain-top, The kingdoms of this world, which the devil once claimed as his, are become the kingdom of our Lord, by royal conquest, and of his Christ; and he shall reign forever and ever; for, after this Period, Satan shall never have complete dominion over mankind.

[V. 16. And the four-and-twenty elders, which sat before God on their seats, fell upon their faces and worshiped God]—The twenty-four elders symbolize all Jews and Christians, who fear God and work righteousness; twelve representing the Patriarchs, and twelve the Apostles; and are, therefore, the representatives of the true Church of Christ, which is also called the holy city. Here is an example for us. They fell upon their faces and worshiped God. Being raised from the degradation of bondage and the dust of death, through the power of God, by the Reformation, they are now permitted to worship God in spirit and in truth, without having their minds distracted by the presence of dumb idols, and their affections divided between creature and Creator.

[V. 17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned]—This is a most beautiful, sublime, and comprehensive doxology, in which the whole Church unite with all their ransomed powers, to praise him who is with his Church always, who was

with it in all ages, and who will be with his people, and his people with him ; for he is to come and raise the dead, and judge the world, and reign with his glorified saints forever. The eternity of God is fully asserted, and his power, wisdom, and goodness made known. This expresses the infinitude of God. Almighty, his power ; God, his infinite wisdom ; Lord, his incarnate goodness in the redemption, salvation, and dominion over his people, for which we give thee thanks, O Lord God Almighty, which art, and wast, and art to come.

[Because thou hast taken to thee thy great power, and hast reigned]—During the Period in which the holy city was trodden down, and the two witnesses clothed in sackcloth, it seemed as if God stood afar off ; that he had forgotten to be gracious ; that he had laid aside his great power, and permitted the world to go its own way. But at the time of the Reformation, God awoke as a mighty man of war ; he took to himself his great power, and shook terribly the earth. Satan had exercised his power, and reigned, in the person of the “Man of Sin,” for more than a thousand years. But now, the two witnesses being resurrected, and restored to their former state and dignity, a glorious change comes over the whole scene of characters, actions, and events.

The Gospel, which is called the *power* of *God*, is disseminated, being distributed among all nations, as

the system of laws by which Immanuel reigns, and will forever reign ; for it is called the *everlasting Gospel*, not, perhaps, in its offers, but its consequences. By the testimony of the two witnesses, God exercises his great power, by which he consumes his enemies, and saves to the utmost all who accept and submit to his terms of salvation, and hereby exalts his Church, the Holy City. Since the time of the Reformation, through the great power of the Gospel, he has reigned in the hearts of millions who have passed over Jordan to the heavenly Jerusalem, to join the Church triumphant.

“The Gospel, like its author, is alive forevermore. It has all the dignity of age, without any of its decrepitude ; all the vigor of youth, without its inexperience. As an institution, it stretches farther back than any nation in the civilized world ; and as a spirit of reform, it has wrestled with every phase of wrong which eighteen centuries have witnessed. It is more ancient than the oldest countries of the old world ; its preachers spoke in twenty tongues centuries before the government was established, which is represented by the Vatican ; it stood by the desert fountain from which all modern history flows, and dropped into it the sweetening branch of truth and peace. And yet its vigor has not been paralyzed by the evils which it has assailed, nor by the corrupt institutions which have too often disgraced it in the eyes of men. As an influence, it has never

been so powerful, so ambitious, or so daring as it is to-day.

“Wherever Christianity has been published, since its first diffusion by the apostles, it has broken in upon the carnival of oppression, and stopped the fierce revels that made humanity their sport. At its sound, those who were trampled down, have started to their feet; the children of the soil have looked up, and felt over them the canopy of heaven; the debased have grown conscious of the stirrings of a soul: and they that had been treated as the kindred of the brute, have burned with the aspirations of the skies.

“The principles which, fifteen centuries ago, denounced the horrible *slavery* of Pagan Rome; which, earlier still, rebuked the polished corruption of Corinth, and the idolatry of Ephesus, now find eloquent lips through which to assail evils, corruptions, and social wrongs of the nineteenth century, and have possessed themselves of agencies by which they build bethels for neglected seamen, erect hospitals for the protection of the destitute, and scatter the words of truth, with its attendant blessings, on every benighted shore.”

[V. 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great;

and shouldst destroy them which destroy the earth] —Many of the *nations*, at the time of the Reformation, *were angry* against Protestants, being excited by the pontifical hierarchy ; for they felt that a power attended the Gospel which reproved them of sin, righteousness, and of a judgment to come ; and, therefore, tormented them ; and, hence, they gave renewed evidence of anger.

But the wrath of God—His disapprobation was hereby revealed from heaven, against all unrighteousness and ungodliness of men, who hold the truth in, or with, unrighteous precepts and practices.

[And the time of the dead]—Witnesses spoken of in the previous part of the chapter. This trumpet period fulfilled and completed the time in which these witnesses were to be raised, after being dead and kept in the streets of the *great city* twelve hundred and sixty years, and their resurrection was fully consummated before the end of the seventh trumpet period, A. D., 1620, that they *should be judged* immediately after their resurrection, which actually took place in the last twenty years of this period.

To judge, is to compare facts or ideas, and perceive their agreement or disagreement ; to hear and determine ; to consider accurately for the purpose of forming an opinion or conclusion, and thus to distinguish truth from falsehood. This is the very kind of *judgment* which was passed upon the *two wit-*

nesses by King James' translators of the holy Scriptures.

[And that thou shouldst give reward unto thy servants the prophets]—And by thus judging the two witnesses, they each are heard and accredited according to their true merit, both the Jewish and the Christian prophets; and are thus rewarded according to their works. And by this reward they are the standard of authority, the measuring rod, the rule of action among men, and every one is permitted to hear the voices of the prophets, in their own tongue wherein they were born.

[And the saints]—The *holy city* are to be rewarded according to the two testimonies, the Old and New Testaments; these are to compose their rule of action after the Gentiles shall cease to tread them down; which was fully accomplished by the end of the seventh trumpet period, in the year 1680.

[And them that fear thy name, small and great]—In every nation men are to be judged according to the correct and strict testimony of the Scriptures—every one according to his works; and, therefore, their *accountability* will be measured by their *ability*. Where little is given, little is required; where much is given, much will be required: for, he that knoweth his master's will, and doeth it not, shall be beaten with many stripes; but he that knoweth not, and doeth not his master's will, shall be beaten with few. The Gospel is aggressive, and its

ultimate object is to utterly consume and destroy every system which is inconsistent with, or opposed to, it. From the quotations we have given, the great city is diametrically opposed to it; and the grand object of the horrid Corporation has been to destroy men's lives; while the grand object of the Gospel is to save men's lives, by destroying those principles, systems, and practices which destroy men, soul and body, here, and eternally hereafter. All the while the *holy city* was being trodden down, and the two witnessess lay dead in the streets of the great city, the constant effort of the Man of Sin was to *destroy or corrupt the earth*, political government; whatever else he did was the exception, and not the rule of action by which he propagated and maintained his system of doctrines, duties, and practice in the world.

[V. 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail]—During the long period of revolving ages in which the *holy city* was trodden down by Gentile feet, the true temple of God was shut up; but, at the time of the Reformation, the temple of God was re-opened, and the true worship of God was re-established and performed in the Christian Church; and whatever the *great city* had added to, or taken from, the true temple service, was restored or removed, when it was

again opened in heaven for the pure and heavenly worship of God.

[And there was seen in his temple the ark of his testament]—This is the Church of Christ, symbolized by his temple; for the former temple, which was the type of this, had been destroyed. We shall soon see whether his temple is the Roman pontifical Church, to the exclusion of all others. The ancient temple was to be a house of prayer or worship of God for all nations; so of the new temple.

[The ark of his testament was seen in the temple]—The ark is the symbol of God's people, his faithful servants, and true worshipers. The ark was to contain the law and the testimony; so Christians keep God's law. They are the ark in the Church of Christ; and they are to keep the testimony of the Holy Spirit; and further, this is to be their rejoicing—the testimony of a good conscience, that in simplicity and godly sincerity they have their conversation in the world. None are truly members of this temple, unless, like the ancient ark of the covenant, they keep faithfully the law and the testimony.

[And there were lightnings]—These were evidences that the great changes produced at the Reformation were the result of supernatural power, and light, and heavenly influences; and these glorious events were to occur very rapidly, and be controlled and directed only by him who prepares the lightnings for the rain, that there may be seed-time and harvest.

[And voices]—Of the Reformers, proclaiming the word of God, the entrance of which in the mind is as lightning, and is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Those voices, at, and since the Reformation, have been bold to proclaim the whole counsel of God, and cry aloud in protestation against the corruptions, errors, and vices of all mankind.

[And thunderings]—Supernatural evidence that showers of blessings, from clouds of mercy, would descend and water the good seed sown by the husbandman called and sent out by the Lord of the spiritual harvest.

[And an earthquake]—A great political change which took place at the close of the seventh trumpet period, about 1680, especially in the governments of Great Britain and France.

[And great hail]—As hail comes down from heaven—not like the snow, rain, and dew, as blessings upon earth, but as a curse or sore affliction, so this great hail assumes to come down from heaven. It symbolizes the great destruction which came upon those who protested against the horrid Inquisition, and the abominable corruptions of the Roman Catholic Church; and for which they suffered incredibly about the time of the horrid massacre of St. Bartholomew's day, in 1572, as we shall now see:

“Leo X, in a bull issued in 1520, ordered all to shun Luther and his adherents. His holiness com-

manded sovereigns to chase the abettors of Lutheranism out of their dominions. Adrian, in 1522, deprecated the spread of Lutheranism, and admonished princes and people against the toleration of this abomination; and, if mild methods should be unavailing, to employ fire and faggot.

“Paul IV distinguished himself by his recommendation of the Inquisition for the extermination of heresy. This tribunal, his infallibility accounted the sheet-anchor of the papacy, and the chief battery for the overthrow of heresy. The pontiff reckoned the Gospel, with all its divine institutions, as nothing, compared with the holy office for the defense of the holy see. Paul was right. The Gospel may support the Church, but the Inquisition is the proper instrument to protect the popedom. The Inquisition, accordingly, was the darling theme of his supremacy’s thoughts. He conferred additional authority on the sacred institution, and recommended it to the cardinals and his successors with his parting breath. When the cold hand of death was pressing on his lips, and the soul just going to appear before its God, he enjoined the use of the Inquisition and expired, recommending murder and inhumanity.”

“The reason of this waste of life was enmity to heresy or Protestantism. A few indeed suggested the pretense of a conspiracy. But this, even Bossuet grants, every person knew to be a mere pretense. The populace, tutored by the priesthood,

accounted themselves, in shedding heretical blood, 'the agents of divine justice,' and engaged 'in doing God service.' The king accompanied with the queen and princes of the blood, and all the French court, went to the parliament, and acknowledged that all these sanguinary transactions were done by his authority. 'The parliament publicly eulogized the king's wisdom,' which had effected the effusion of so much heretical blood.

"His majesty also went to mass, and returned solemn thanks to God for the glorious victory obtained over heresy. He ordered medals to be coined to perpetuate its memory. A medal accordingly was struck for the purpose, with this inscription, **PIETY EXCITED JUSTICE.** Piety forsooth, propelled to murder, and the immolation of forty thousand people was an act of justice. Piety and justice, it seems, aroused to deeds of cruelty, the idea of which afterward, says Sully, caused even the inhuman perpetrator Charles, in spite of himself, to shudder.

"The carnage, sanctioned in this manner by the French king, parliament and people, was also approved by the Pope and the Roman court. Rome 'from her hatred of heresy, received the news with unspeakable joy. The Pope went in procession to the church of Saint Louis, to render thanks to God for the happy victory.' His legate in France felicitated his most Christian majesty in the pontiff's

name, 'and praised the exploit, so long meditated and so happily executed, for the good of religion.' The massacre, says Mezeray, 'was extolled before the king as the triumph of the Church.'

"Spain rejoiced also in the tragedy as the defeat of Protestantism. This nation has ever shown itself the friend of the Papacy, and the deadly enemy of the Reformation; and this spirit, on this occasion, appeared in the joy manifested by the Spanish people for the murder of the French Huguenots.

"England, like Germany, France, Spain and the Netherlands, was the scene of persecution and martyrdom. Philip and Mary, exercised the royal authority in the British nation, issued a commission for 'the burning of heretics.' The queen, in this manifesto, 'professed her resolution to support justice and Catholicism, and to eradicate error and heresy; and ordered her heretical subjects, therefore, to be committed before the people to the flames.' This, her majesty alleged, would show her detestation of heterodoxy, and serve as an example to other Christians, to shun the contagion of heresy. Her death was the only favor she ever conferred on her unfortunate and persecuted subjects.

"Popish persecution raged, in this manner, from the commencement of the Reformation till its establishment. The flow of this overwhelming tide began at the accession of Constantine to the throne of the Roman empire; and, having prevailed for a long

period, gradually ebbed, after the era of Protestantism. The Popedom, on this topic, was compelled, though with reluctance and inconsistency, to vary its profession and practice. A change was effected in an unchangeable communion. Some symptoms of the old disease indeed still appear. The spirit, like latent heat, is inactive rather than extinguished. But the general cry is for liberality or even latitudinarianism. The shout, even among the advocates of Romanism, is in favor of religious liberty, unfettered conscience, and universal toleration. The Inquisition of Spain and Portugal, with all its apparatus of racks, wheels and gibbets, has lost its efficacy, and its palace at Goa is in ruins. The bright sun of India enlightens its late dungeons, which are now inhabited, not by the victim of popish persecution, but by 'the owl, the dragon and the wild beast of the desert.'

"The days of persecution, in all probability, will never return to dishonor Christianity and curse mankind. The Inquisition, with all its engines of torment, may rest forever. The Inquisitor may exercise his malevolence, and vent his ferocity in long and deep execrations against the growing light of philosophy and the Reformation; but will never more regale his ears with the groans of the tortured victim, or feast his eyes in witnessing an Act of Faith. The popedom may regret its departed power. The Roman pontiff and hierarchy may indulge in

dreams of future greatness, prefer vain prayers for the restoration of persecution, or, in bitter lamentation, weep over the ashes of the Inquisition. But these hopes, supplications and tears, in all likelihood, will be forever unavailing. Rome's spiritual artillery, is, in a great measure, become useless; and the secular arm no longer, as formerly, enforces ecclesiastical denunciations, or consigns the abettors of heresy to the flames."

What an infinite wisdom is displayed in the prediction of all these events, and that too in their chronological order! What a grandeur in conception; what sublimity of diction; what boldness of metaphor, symbol, emblem and allegory! In view of all the great events which have passed before us, in our investigations of this Chapter, and the many coincidences between Prophecy and History, as we have shown in our brief quotations, we may safely say, that this is one of the most important parts of the whole Revelation; evincing more fully than any other part, the continued watchfulness of Divine Providence over the persecutions and conflicts of the holy city, and the two witnesses; and the victory he has given his people over the power and corruptions of the great city, *the Papal Corporation*. And thus the word of the Lord has been fulfilled in regard to the Pope of Rome, as predicted by the Prophet.

"And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus

saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezekiel xxi, 25-27.

CHAPTER XII.

REVELATION CHAP. XII.

PART THIRD, PERIOD THIRD—FROM 420 TO 1680.

This chapter represents the Woman, the Church of God, as having laid aside her sackcloth, and now clothed with her beautiful garments, and adorned with the Sun: signifying the light, comfort and protection which she receives from God, and that he supplies all her wants; spreads a table for her in the wilderness, in the presence of her enemies; for the Lord God is a Sun and a Shield; he will give grace and glory; and no good thing will he withhold from them that walk uprightly.

Whosoever does the will of God, walks uprightly, and has the witness in himself, that he has not followed a cunningly devised fable! The Woman began to go into the wilderness, from the time of the unholy union of Church and State, A. D. 303, in the days of Constantine, and was completely in the wilderness by A. D. 360, and continued there until the Reformation by Luther; when she began to come out, and had a little rest by the space of forty years. But persecution again arose; and she began a second time to go into the wilderness; and she sailed as a great Eagle, in 1563, and by 1620 she was in the

wilderness of America, which is her place, and to be the inheritance of all her loyal children forever.

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And there appeared a great wonder in heaven; a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars]—That this woman symbolizes the Church of Christ, which is also represented by the metaphor of the holy city, in the previous chapter, is admitted by all orthodox Christian expositors. It is not to be doubted, then, that there was great cause of wonder to the whole family of God in heaven and on earth, that the holy city, the two witnesses, and the temple, should be so suddenly restored to their former state, dignity and glory, which is here represented by the emblem of a woman arrayed in most glorious apparel. This is Zion; her light has come; the true light, which had been obscured for more than a thousand years, broke forth at the Reformation, as the sun going forth at the morning hour, after a long night of clouds and darkness. She was clothed, honored and protected by the Sun of Righteousness; and therefore he became her Sun and shield, and gave her grace and glory; and no good thing will he withhold from them that walk uprightly.

[And the moon under her feet]—The Jewish Church and every other organization being as inferior to her, as the moon is to the sun. And what-

ever light they possess, except what is reflected from her, is as useless as moonshine in daytime.

Bishop Newton understands this as applying to the Jewish economy, for it was the shadow of good things to come. "The moon is the lesser light, ruling over the night, and deriving all its illumination from the sun; in like manner, the Jewish dispensation was the bright moonlight of the world, and reflected a portion of the glorious light of the Gospel. At the rising of the sun, the night is ended, and the lunar light no longer necessary, as the sun, which is reflected from her, shines directly upon the earth, clothing it with beauty, comfort and glory. Exactly in the same way has the whole Jewish system of types and shadows been superseded by the Gospel economy, as exemplified by the incarnation, doctrines, practice, crucifixion, burial, resurrection, ascension, and intercession of Jesus Christ." The Jewish system was the foundation on which the Christian system was built, and sustains this necessary relation to it. But the Gospel system is the temple, complete in all its proportions, order, beauty, grandeur and glory; reflecting the light of heaven's own pure day back upon its own foundations.

[And a crown of twelve stars upon her head]—This is a very proper emblem of the twelve Apostles, who, under God, were the builders of the Christian Church, and by whom the Gospel was first promulgated. Behold these master-builders erecting this

magnificent temple ! It is faultless in materials, architecture, order, proportion, capacity, beauty and grandeur ! Now, behold them carrying up the capstone, as borne on angel wings, to complete the glorious superstructure ! It is laid to its place, and all is complete ! And now, behold them as they stand, like statues, upon the top of the holy temple, looking up to the *great* ARCHITECT, and shouting, “ Grace, grace unto it ! ”

This temple is built upon the foundation laid in Zion. It is not built *upon* an apostle, or all the apostles ; but upon Jesus Christ, who is the foundation of the apostles and prophets, even the chief corner-stone. He is the true foundation, forever supporting his Church by the power, doctrines, and promises of his Gospel.

O, may we all be wise betimes to enter this holy temple, and find it to be the city of everlasting refuge and salvation ! And may all his builders, like the holy Apostles, be faithful over the house of God ; for “ they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, shall shine as the STARS forever and ever.”

It was from causes seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the Reformation flowed. Leo X, when raised to the papal throne, found the revenues of the Church exhausted by the vast projects of his two ambitious predecessors. His own temper, naturally

liberal and enterprising, rendered him incapable of severe and patient economy, and his schemes for aggrandizing the family of Medicis, his love of splendor, and his munificence in rewarding men of genius, involved him daily in new expenses, in order to provide a fund for which he tried every device that the fertile invention of priests had fallen upon, to drain the credulous multitude of their wealth. Among others, he had recourse to a sale of indulgences. The form of these indulgences was as follows :

“ May our Lord Jesus Christ have mercy upon thee, and absolve thee, by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they may have been incurred ; then from all thy sins, transgressions and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy See, and as far as the keys of the holy Church extend. I remit to you all punishment, which you deserve in purgatory on their account ; and I restore you to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism ; so that when you die, the gates of punishment shall be shut, and the gates of paradise shall be opened ; and if you shall not die at present, this grace shall remain in full force when

you are at the point of death; in the name of the Father, the Son and the Holy Ghost."

[V. 2. And she being with child cried, travailing in birth, and pained to be delivered]—This verse represents the woman as being fruitful, and glorifying God in bringing forth many spiritual sons; for "Herein is my Father glorified, that ye bear much fruit: I am the vine and ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing:" *i. e.* "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John xv.

[V. 3. And there appeared another wonder in heaven]—It was matter of great wonder that anything should disturb the Church, when she was thus living to bring forth fruit unto holiness, that her end might be everlasting life. But it happens according to the words of the apostle: "They that will live godly in Christ (and Christ in them) shall suffer persecution." "If a man observe the precepts, and is a son of the law, and lives a holy life, then Satan stands and accuses him."

[And behold! a great red dragon, having seven heads, and ten horn, and seven crowns upon his heads]—This was the first seducer, persecutor, and destroyer of the Church of Christ. This red dragon was the ensign of the great city, corporation or government, which, we have clearly shown, is none other

than the old Roman government ; and this we have proved to be so by a history of his character, laws, and actions ; or the expression of his sentiments, as set forth by his officers and general councils. But I will make one more quotation, which, with what I have said, will certainly satisfy the most incredulous.

“ The heathen Roman empire is called a red dragon ; and, accordingly, we find from the testimony of ancient writers, that the dragon standards of the Romans were painted *red*. Piticus, in his *Lexicon of Roman Antiquities*, and Ducange, in his *Latin Glossary*, under the word DRAGON, have considered this subject at great length, especially the latter writer, who has made several quotations from Claudianus, Sidonius, Prudentius, and others, in which not only the standard, but also the image of the dragon itself, is stated to be of a red or purple color. Of what has been said above respecting the dragon, this, then, is the sum : A huge fabulous beast is shown to St. John, by which some great pagan power is metaphorically represented : and the red dragon is selected from among the numerous imaginary animals which the fancies of mankind have created, to show this great pagan power is the heathen Roman empire.”—*Bishop Newton*.

We have already shown, from ecclesiastical history, that under Constantine, State and Church union took place ; and the emperor and his successors were supreme in Church and State, assuming pontifical as

well as regal dignity. And this state of things has been continued in the states of the Church, the *ancient* and *modern seat* of the *beast*, from the days of Constantine down to the present time.

[Having seven heads]—The dragon which the prophet saw had seven heads, and these heads have been variously interpreted by Biblical critics, to whom the reader is referred. I saw an ancient silver coin, which had been excavated from the ruins of Pompeii, in Italy, which was coined in the reign of Fammilius, one of the seven kings of Rome (for it is worthy of remark that the first form of the Roman government was the regal); on one side of this coin was the representation of a huge serpent, the Dragon, which had seven distinct heads. This, then, was the fabulous animal which was painted red upon their ensigns.

This coin bore a date which gave evidence that it had been coined 2514 years ago, which would bring us back into the days of the seven kings who first ruled Rome; the aggregate period of their reigns equaled two hundred and forty years, from the founding of Rome by the twin brothers, Remus and Romulus.

It is stated in ancient mythology, that Minerva sprung full-grown from the head of Jupiter. And there is evidently some great mythological fact hieroglyphically represented by this seven-headed dragon, designing to teach mankind that the Roman

kingdom, which arose from one head, had seven heads, or families.

The serpent was the emblem of wisdom; "for the serpent was more subtile than any beast of the field." So, Japheth, from which comes Jupiter, was the eldest and the wisest of his brethren; and time has proved the same to be true of his descendants. And it is worthy of remark, that Japheth had just seven sons, which are thus allegorically represented like Minerva, as springing from the head of Jupiter, which gives Japheth, who is represented by the serpent or dragon, just seven heads.

[And ten horns]—Which are the emblems of *honor* and *power*, as the heads are of *wisdom*. It is also worthy of note, that five of Japheth's sons must have died, leaving no posterity; as there is no mention made of but two of them having sons, and they had just seven. Thus Japheth and his two sons, and their seven sons, grandsons of Japheth, made just ten horns, or emblems of honor and power, as belonging to the great Japhetic family, from which arose the old Pagan Roman government.

Now, it was by these, and these alone, that the country of Europe was divided and peopled after their families. So that in the very earliest ages after the flood, or universal deluge, Europe was divided into ten powers or kingdoms, which divisions have been maintained, as we have already shown in notes on the eleventh chapter, in regard to the overthrow

of a tenth of the city. The descendants of Japheth, then, adopted these emblems, and placed them upon their ensigns at the founding of Rome; and it was a very just emblem too; for we are told, that Rome was first inhabited by people from all the surrounding Japhetic nations.

[And having seven crowns upon his head]—Crowns here are evidently used by metonymy for kings who wear crowns. And this interpretation, and this only, makes the Revelation consistent, and its truth convincing; for as we have already shown, Rome had only *seven* kings, or crowned heads; and these were her first or head rulers; and there is no other kingdom or empire on earth, to which all this is applicable; and therefore this is Pagan Rome.

[V. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born]—This verse reveals to us that the tail of this dragon insinuated itself around a third part of the stars of heaven, or ministers of the Church, and drew them to its service; and did cast them down from their high, brilliant and heavenly positions, unto the earth, to the low, dark and groveling service of the world, the flesh and the devil; as their subsequent history fully proves.

The number of Christians which united with this great city, or red dragon power, was not more than

one third of the ministers who claimed to belong to Christ.

It is true, beyond a doubt, that this was the number, because it is so stated by infallible inspiration. And, aside from divine testimony, it looks reasonable that this was about the number; for a great number formed the Eastern, Byzantine, or Greek Church; and great numbers in the West, in various parts of the Roman empire, refused to unite the Gospel and Dragon system of religion, or to put heaven to open shame by uniting Christ with Belial.

It should be remembered that it is not the purpose of the Prophet to reveal events, in this chapter, in their regular chronological order, as belonging to the seventh trumpet period; but to recapitulate great events from A. D. 1 to 2940, and place before us two great signs, or, as we translate them, wonders—the woman clothed with the sun, and a great RED DRAGON. These are designed to be the infallible signs by which men are to know or distinguish who compose the holy city, and who constitute the great city. The tail, symbolizes the end—the last end. So it was in the end, or last end, of the Roman Pagan government, that all these events transpired.

Now, from the facts before us, we shall better understand the last clause of the verse; the red dragon or Pagan Roman government stood ready, in the day of the incarnation of Jesus Christ, to devour or destroy him, which occurred in the days of

Herod, when he issued an edict (Matthew, chap ii), to destroy all the male children from two years old and under; for it will be remembered that the kingdom of Herod was a province of imperial Pagan Rome.

[V. 5. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne]—This verse reveals to us that the woman had brought forth a man child, of the blessed Virgin Mary, the Son of Man—IMMANUEL—God-Man; and he was about to rule all nations with justice, mercy and equity; and would have continued then and become the personal potentate of universal empire, if the world had not practically said: “WE WILL NOT HAVE THIS MAN RULE OVER US.” Therefore, being rejected of men, he ascended up, far above all the visible heavens, unto his Father’s throne, and to the glory which he possessed before the worlds were created; where he will remain as our mediator until he returns to the executive judgment, and assumes universal empire and everlasting dominion over the world.

[V. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days]—The woman fled into the wilderness, as did Hagar, Sarah’s maid-servant. She went in haste, to escape, or attempt to escape from danger or expected evil, and kept herself at a distance from

the great city; and she took up her abode in dens and caves of the mountains—places specially prepared of God, instead of the ordinary habitations of men; and her persecutors fed her there with the bread of affliction; gave her to drink the bitter waters of sorrow, and sorely scourged her with the rod of oppression.

And this state of things was to continue a thousand two hundred and threescore days—which is twelve hundred and sixty common years. The *woman* and the holy city are synonymous; and hence, we are taught that the woman was in the wilderness precisely the same length of time that the holy city was trodden town. The woman then fled into the wilderness this time, the first time, in A. D. 303. Here her flight commenced; and in about sixty years she was completely hidden and sheltered in the wilderness; and here she continued until the time of the Reformation, when, in 1563, the great separation between Protestants and Papists took place; then her first sojourn of twelve hundred and sixty years in the wilderness ended; and she began to rise out of her state of oppression and obscurity, the wilderness; which was fully effected by the year 1620.

[V. 7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels]—The war, mentioned in this verse as being in heaven, is to be understood as being

among those who claim to be a part of the family of heaven—among Protestant Christians—all claiming to belong to the same heavenly family.

Michael represents the chief prince of God's people; the Dragon, the power of the Roman empire, or chief prince of this world. This war was both physical and spiritual between these two—it was both a war of words and a war of swords—a practical warfare, from the time of Church and State union under Constantine, up to the annunciation of the decisions of the Council of Trent. It was the war of the two principles, right and wrong. Right was maintained by Michael, and wrong by the Dragon, in his crusades and general councils.

[And their angels fought]—The ministers of Christ and the ministers of Satan often engaged in a war of words, in those days, and their holy or unholy trumpets were sounded long and loud. This was but the beginning of the end, which was commenced in the war of the Crusades and consummated in the bloody Inquisition and massacre on St. Bartholomew's day, when tens of thousands of Protestant Christians perished! Sin, however, wounded in the conflict between Right and Wrong, writhes and dies a dreadful death, amid her watchful friends; while Truth, though trodden down to earth so long, begins to rise again; and she shall arise triumphant over all the gates of hell, for the eternal power, wisdom and glory of God are hers.

[V. 8. And prevailed not; neither was their place found any more in heaven]—For the gates of hell shall not prevail against the woman clothed with the sun—the bride, the Lamb's wife; for the Lord God is her sun, to enlighten, comfort and sustain her by his almighty arm; and a shield to defend her from all her enemies; and if they repent not to fully avenge her; and will give her all-sufficient grace here, and a crown of glory in heaven.

Reader, art thou a child of this woman—a child of God—and are you trying to be a faithful member of the Church—an humble Christian? The time has come when no others are entitled to a place in the Church of Christ, the holy city; neither will there be found an acceptable place, any more, for any other in the Church on earth or in heaven.

[V. 9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him]—And the GREAT DRAGON, that old serpent-called the devil and Satan, which deceiveth the whole world, was cast out when the red dragon was overcome and rejected, through whom Satan wrought lying wonders, to deceive all the world. The red dragon was overcome and cast out at the time of the Reformation, as a counterfeit Church, as a mere Corporation through which Satan carried on his work of destruction to the bodies and souls of men. These two dragons

sustained the relation of cause and effect to each other; and the red dragon did the work, maintained the principles and carried on the system of rebellion against the divine government, which the great dragon constantly suggested to men of corrupt minds; and in this way seducing spirits were sent forth to promulgate the doctrines of the devil, and deceive the whole world.

But at the time of the Reformation, the dragon and his system of forged decretals, and his angels or ministers were all rejected, and cast out as not only useless, but ruinous. The highest honor that can be awarded him, is, that his whole system has no more worth than a base, earthly, political corporation; having Satan for its author, ruinous error for its laws, and the destruction of mankind for its object; and therefore he was cast out into the earth, and his angels were cast out with him, as men would cast out salt which had lost its savor; or, as they would cast a serpent and her brood from their midst.

“A Corporation which arrogates to itself so exclusively the favor of God; which regards all Protestants as pagans; which, for the crime of rejecting its claims, disfranchises them, and has shed the blood of millions—ought at least to have some peculiar and pre-eminent merits of its own. It ought, in theory, to tend to good; and, after a trial of more than ten centuries, it ought to have left evidence of the real-

ity and power of that tendency in the records of history."

As this Corporation is constantly thrusting itself on the attention of this nation as the only hope of humanity, and avows its purpose as soon as it has power, to expel and to exterminate Protestantism, it will not be tolerated if we subject it to a rigid and thorough scrutiny by the light of the holy Scriptures, and the truth of history.

The principles of such a scrutiny are simple and obvious. We are to consider, not the pretenses of its partisans, but its internal structure, its mode of operation, its tendencies and its results.

To prevent all misunderstanding, however, it is necessary at this point to remark that we are to view the system of Romanism in reference to those things which it has in distinction from and in opposition to Protestantism, laying out of the account any doctrines that it has in common with Protestantism.

If we examine carefully the system of Romanism, in its theory and in its practice, we shall discover a curious triple combination, composed of a *religion*, a *trading Corporation* and a *government*.

The great idea of the Corporation as a religious body is, that it has an absolute and exclusive authority to confer the grace of God, as displayed in the pardon of sin and the gift of eternal life. This grace it dispenses through certain agents, who alone are empowered to confer it, and whose grace alone

is genuine. All other pretended grace is spurious and counterfeit.

Again: this grace is communicated through various forms or processes, called sacraments, and through the profession of a certain creed, and through confession to one of their agents, called a priest, who has full power from God, through them, to forgive sins, and to impose penances as the condition of grace.

This grace reaches, not merely to this life, but to an indefinite period beyond this life, in which the soul is neither in heaven nor in hell, but somewhere between, in a place of torment called purgatory. Beside the common grace of God, this Corporation has laid up an inexhaustible store of the merits of all saints beyond what was needed for their own salvation; and of these merits, also, they have the entire monopoly. Thus, by masses, and the application of these merits, and by prayers for the dead, they can deliver souls from purgatory; and for a reasonable compensation they are always ready to do it. This gives them great power at sick beds, and over the wills of dying men and women, and over the purses of living relatives and friends. They have, also, various other sources of profit from the living, in the form of indulgences for sin; scapularies, as defenses against all evils; masses of every variety and for every purpose; dispensations from fasts; removals of impediments to marriage; miracu-

lous medals; various defenses against the devil; grace through the images or relics of patron saints, especially on their annual festivals; and numerous other similar devices.

One recent instance will cast light on this matter. The celebrated prelate, Arnold of Treves, and his priests, are said to have received one hundred thousand dollars in six months from offerings made in order to obtain a portion of the grace stored up in the holy coat. The total value of this particular adventure is estimated at three hundred thousand dollars.

Here, then, opens upon us the view of an immense commerce carried on for ages, the statistics of which have never yet been reported. But it is well known that at the time of the Reformation, this Corporation and their agents had gained possession of half, and sometimes of three quarters, of the property of the various states of Europe. Hence, in prophecy its downfall is represented under the symbol of the ruin of an immense commercial city.

Viewing this Corporation as a government, the aspect of things is no less impressive. The head of the Corporation is both a spiritual and a temporal ruler. He claims to be monarch of all monarchs. His senate of cardinals and electors are princes. His bishops also are lords each in his diocese, but are still his vassals, bound to him by a feudal oath. To him also are bound the rulers of the Jesuits and

of the various orders of monks and nuns, who are an all-pervading soldiery, sworn to do his will. To the bishops also are subjected the secular priests, and to them are subjected the people. Thus the whole system is one compact and an all-pervading government, the rule of which is absolute obedience to the central power and its agents in regular subordination. It is an immense army under military discipline.

Let us now study the operation of this Corporation on the mind. And, first of all, it is evident that in religious matters it puts itself in God's place. God could, no doubt, if he pleased, reveal himself and impart grace to individuals out of this Corporation; but they say he will not. He has determined not to act except through this visible Corporation. No one, as they claim, can have anything to do with him but through them.

Again: as they are infallible, so they aim, as far as possible, to be omniscient and omnipresent. This they effect by their agents who hear confessions. To them every act, motive, feeling, thought and plan must be disclosed, or no pardon of sins can be obtained; for they can not judge of sins unless they know all the circumstances of alleviation or aggravation.

It comes to this, then, in practice, that to each one his or her priest is as God, and hears confessions and absolves as God; and so their councils and

doctors teach. Each priest, then, is virtually an extension of the great divine, infallible, central Corporation. Thus the great central Corporation branches out into agencies and sub-agencies all over the world, through which it teaches, governs and trades.

We now come to a grand peculiarity of the system, upon which its working power entirely depends. To the masses it materializes and perverts all ideas of heaven and hell ; it gives false and fanatical conceptions of God as regarding this Corporation more than real and genuine holiness ; it fills the mind with superstitious fears, and then concentrates all these forces, from the first dawn of reason to break down all energy or courage to think or to reason from the Bible or from any other source against their authority or decisions. Even to doubt is heresy ; it is infidelity. It thus aims by the whole power of education thoroughly to cut the sinews of reason and of reasoning, and to establish a habit of blind and implicit belief. In this they have most incredible success.

Arbitrary and fanatical terrors are multiplied. They penetrate the youthful mind and freeze it with horror at the thought of doubting the word of a Corporation outside of which he has consigned all to perdition. From the effects of such training few ever recover.

First, then, it tends to make heresy the greatest

of all crimes, and especially the heresy of doubting or denying the divine authority and the infallibility of the Corporation.

“So, indeed, those who have been brought up thoroughly to believe the system have always looked at the matter. Believing this Corporation to be a true theocracy, involving all the interests of God and of man on earth, rebellion against it, and efforts to destroy its authority, they have regarded as the greatest of crimes. Hence we can understand why, though the Spaniards pity other criminals when executed, they exult and manifest peculiar joy at the burning of heretics; which is well known to be the fact. Hence, also, the religious services on the occasion of the massacre of St. Bartholomew were no more than the logical results of the system.”

On this ground Mr. Brownson denies that the Romish church ever has persecuted: she has but exercised just authority in punishing those who are guilty of treason.

But, again: it follows that if in fact this Corporation has no basis in the Bible, nor in history, but is founded on imposture and forgery, it of course must create in the managers of the Corporation a peculiar and an intense hatred of the Bible and of history.

It is natural that the inhabitants of an immense palace should regard with terror and indignation all efforts to cast fire into it and consume it. Yet the Bible and history are merely the fire of God. Let

them be fully developed, and this whole fabric is consumed. Of course, the most intense energies of this whole mighty Corporation will be put forth to avert these results.

The doctrine of pious frauds, at its first development, was feeble and its aspect plausible; but out of it grew the whole Papal system. And now, at last, all kinds of fraud, pious and impious, are needed in its defense, and must be, and will be, employed with the most intense energy. We need not wonder that the system sanctions them. It could not exist a day without them.

Once more: this system is, of necessity, one immense conspiracy, designed to destroy the very roots of all intellectual, civil, and religious liberty. This is essential in order to sustain it. This is involved in the decision of the Church, "that he who only doubts concerning the faith is to be reputed an infidel." This maxim, applied from the first development of the intellectual powers of a child, and by every process of parental, priestly, and ecclesiastical influence, and by every terror that superstition can summon up, paralyzes and cripples the minds of thoroughly educated Romanists to an extent of which it is hard to conceive. This principle pervades the system with intense power, and especially all Romish educational processes. A habit of free and independent thought is fatal to their Church. Hence, the hatred of the ecclesiastics of Rome against our

system of free schools, our histories, and our Bibles. If she would maintain herself she must have a system of education entirely under her control, so that she may still, as heretofore, cripple and paralyze the mind from its first to its last educational processes. This is what she means to have; and it is what our States now in rebellion meant to have: and here the Southern Confederacy is the Image of the Beast that had the wound by a sword and did live.

How can a community thus educated be free? Can any outward forms of government give freedom to a nation the minds of whose children are thus paralyzed and crippled from the dawn of life?

“Once more: the immense extortions of the system, as well as its system of holidays, absorbing in idleness a large portion of the time of the laboring classes, have tended in all ages, and still tend, to impoverish the nations over which it holds sway. It is notorious that kings and people in the most Catholic ages have groaned most bitterly by reason of its various extortions, and have been by them at last aroused to resistance. Such feelings, indeed, in part, caused the Reformation. Hence, the miserable condition of Italy, and especially of the population of the papal States.”

The historian Macaulay is disposed, even to an excess, to give all the credit that he can to Rome before the Reformation. His judgment, therefore, is the more impartial as to what she is now. Speak-

ing of the time since the Reformation, this eminent historian says :

“To stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk into poverty, in political servitude, and in intellectual torpor ; while Protestant countries, once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens, and can boast of a long list of heroes and statesmen, philosophers, and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower

to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert; while the whole continent round them is in a ferment with Protestant activity and enterprise."

[V. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night]—This is the voice of exultation heard from those humble, faithful, joyful friends of Christ, of whom it may be said, "Of such are the kingdom of heaven," who exulted at the Reformation in the triumph of truth over error; of right over wrong, and of the Saviour over Satan: Saying, now is come salvation—deliverance from the temporal and spiritual evils imposed by Rome the great city, and now, through the teaching of the pure Gospel, is offered the true means of salvation from sin here, and deliverance hereafter from all the consequences of sin. And strength, temporal and spiritual, are accessible; for men are now directed to look at once to God from whom all our help cometh; and not to the saints or priests; and depend with all confidence that the grace of God in Christ alone, is all-sufficient without priestly or saintly intercession.

And the kingdom of our God, is now again set up and established; and through the Gospel, which contains the laws of the heavenly kingdom, is now opened up a new and living way, by which every soul of man may come to God by Jesus Christ, the great High Priest, without any other intercessors. And this kingdom has come not merely in word and outward ordinances, but it has come in power, and much assurance in the Holy Ghost; for it is the power of God, and the power of his Christ, unto salvation to every one that believeth, to the Jew first, and also to the Greek. The reason, and only reason, why we enjoy all this more than in former days, is, because the accuser of our brethren, the papal Corporation, is cast down, which accused them before our God day and night. This Rome did by her clergy, general councils, and the Inquisition; and hereby the red dragon—Rome, evinced that she was actuated by the old dragon, who employed the red dragon as the agent through whom to accomplish all his ruinous purposes.

By their fruits or works ye shall know them; therefore, judging the great city, the Roman Corporation by this rule, it was the medium through which the great dragon carried on his work of destruction, for a thousand two hundred and three score days, while the woman was in the wilderness the first time, from 303 to 1563.

But at the Reformation the two witnesses were

raised from their death of silence, and bore testimony against the corruptions in practice, errors in doctrine, and unrighteousness in the government of the great city; and the woman came forth from the wilderness, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

[V. 11. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death]—The woman, clothed with the sun, overcame the great dragon by the blood of the Lamb, the blood of the New Testament, which was shed for the redemption of the world. Blood is used metaphorically for life and power, for it was through the Gospel, the word of God, which is also called life and spirit; for it is God's appointed means of spiritual life and power; and by this weapon of heavenly warfare, wielded by the Holy Spirit, the woman conquered; and the seed of the woman, the Word of God, bruised the serpent's head. And the word of their testimony, which the two witnesses gave against the great dragon, the red dragon, the Roman Corporation, caused him to be cast out into the earth as a thing only fit to be trodden under foot; and these faithful witnesses for the truth, endangered their lives everywhere in bearing their testimony; and they loved not their life at the day of death, as they did Christ; nay, verily, they

counted not their lives worth anything to them, if by a sacrifice of them, they might win the world to Christ.

[V. 12. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time]—Ye abodes of the blessed, rejoice! ye morning stars, sing for joy, and shout aloud all ye sons of God, the praises of the Most High! and ye that are made to sit and dwell together in heavenly places in Christ Jesus, rejoice, and again rejoice; for the Captain of our salvation hath triumphed gloriously over the great red dragon, and his rider! This was the rejoicing of the woman when she first came out of the wilderness; but her time of triumph was brief; she soon goes into the wilderness the second time, to continue as long as at the first period. Here the twelfth chapter should end with this hymn of rejoicing.

[Wo to the inhabitants of the earth and sea]—By the inhabitants of the earth and sea, we understand the members of State and Church union governments are represented; and by the wo to them, we learn the dreadful calamity which came upon the whole commonwealth, or upon the Protestants of the whole corporation, over which Rome had control, directly after the Reformation, and especially from the great massacre of St. Bartholomew's day, .A D. 1572, to

the Edict of Nantz, 1598, a short time of 26 years; therefore it is said, the devil is come down unto you having great wrath, because he knoweth he hath but a short to inflict his calamities upon the woman; and the devil used his utmost power by the Great Red Dragon immediately after the Council of Trent, to destroy the last vestige of the Protestant Church.

[V. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child]—And the Red Dragon, when he saw that he was cast unto the earth; where he was only considered an earthly, sensual, and devilish corporation; first suggested and composed by the Great Dragon, that old serpent that deceived Eve, and but for Christ, utterly ruined our race, persecuted the woman, which brought forth the man-child, Jesus Christ, who was to rule all nations by his law and Gospel, and finally to break in pieces, as a potter's vessel, whatever opposed the progress of his kingdom.

We submit a few facts, to give the reader a somewhat satisfactory idea of the manner in which the Great Dragon, through the Red Dragon, *persecuted* the woman, or Protestant Christians, not only indeed as on St. Bartholomew's day, but also by *word*, in his lying and slanderous statements against Protestant Christians.

“The unity and antiquity of Romanism, have, by its partisans, been often contrasted with the diversity

and novelty of Protestantism. These topics supply the votary of papal superstition with fond occasions of exultation, triumph, and bravado. Romanism, according to its friends, is unchangeable as truth, and old as Christianity. Protestantism, according to its enemies, is fluctuating as falsehood, and modern as the Reformation. But this discordancy, it will be found, is the offspring of misrepresentation. The Reformers, in their doctrinal sentiments, exhibited a wonderful agreement. Their unanimity, indeed, was amazing; and showed that these distinguished theologians, renouncing the vain commandments of men, and the muddy streams of tradition, had all imbibed the same spirit, and drunk from the same fountain.

The doctrinal unity of the Reformed appears from their Confessions of Faith. These were published at the commencement of the reformation; and all, in different phraseology, contain, in the main, the same truths. Twelve of these public expositions of belief were issued in the several European nations. These were the Augsburg, Tetrapolitan, Polish, Saxon, Bohemian, Wittenberg, Palatine, Helvetian, French, Dutch, English, and Scottish confessions. All these are printed, in Latin, in Chouet's Collection; and have been abridged and criticised by Sleidan, Secendorf, Brandt, Bossuet, Maimbourg, Moreri, and Du Pin, according to their diversified prepossessions and designs." See "The voice of the

prophets," for a full and interesting account of protestant confessions of Faith.

[V. 14. And to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent]—The prophecy of this verse reveals a new era in the history of the woman. Here the seventh trumpet period begins to end in 1620, and is completed by 1680.—But as the prophet is revealing great events, including periods of great length, minor periods are not mentioned. To the woman were given two wings of a great eagle. The two wings metaphorically represent the means of power and motion by which the woman could escape over sea and land from apprehended danger; and these were given to her that she might fly into the wilderness, which had been hid for ages, behind the vail of western waters, and had been brought to view by the providence of God, in A. D. 1492, just at the dawn of the Reformation; and had not only been providentially discovered just at this juncture, but it had been equally as carefully kept for an asylum for the woman, so that she might become the first settler of it, and own it as her place by pre-emption.

During this (seventh trumpet) period, the face of the Christian world was changed. The thick darkness, which had overspread it, had begun to be dispelled by the revival of literature and philosophy;

but at the glorious era of the Reformation the light of moral and religious truth shone forth with renewed splendor, and produced the most important results to the religious, literary and political interests of mankind. Christianity, however, was not extensively propagated during this period, among distant nations. The attention of the European world was too much absorbed in the disputes which were carried on between the Reformists and Papists, to embark in so godlike an enterprise.

Here, in her new wilderness-home, the woman finds herself secure from her foes, and she is nourished with the bread of heaven and the waters of life, and her children with the sincere milk of Gospel truth; and they grow thereby to the perfect stature of men in Christ. But after all, she is in the wilderness; for the whole land, in a strict moral sense, is uncultivated, disorderly, unfenced, and overgrown with thorns, briars and thistles; and is nigh unto cursing, in 1860, and is cursed in 1864.

And this state of things is to continue for a time, times, and half a time, which period is equal to three times and a half time, or seven half times. Each half time is equal to 180 years. Then $180 \times 7 = 1260$ years. This period dates at the time of the woman's flight, on account of persecution, and first permanent settlement in this new world, the woman's wilderness, which occurred in the year 1620 to 1680. Therefore, the woman has to live here in a wilder-

ness state 1260 years from the time the pilgrims landed at Plymouth Rock, which will carry us down to A. D. 2880 to 2940. At the time of the end of this period, the woman will come out of the wilderness the second and last time; and in this period, as I shall yet show, Daniel's 2300 days end, and the sanctuary is to be cleansed. So, the cleansing of the sanctuary and the woman's second sojourn in the wilderness, end at the same time. This signifies the cleansing of the sanctuary from all errors in doctrine; from all idols and filthiness in practice, and from all unrighteousness in government. These events will both occur in the same year, from 2880 to 2940.

We have already seen the events which befell the woman during her first sojourn in the wilderness of Europe. But now we bid farewell to the old wilderness, and follow the woman to America, and we shall see what befalls her foes, as well as what she does in her new wilderness-home, where she is to dwell; for it is her place, and will be forever, for she is the Bride of the Prince of Peace, whose kingdom is an everlasting kingdom, and of whose dominion there shall be no end.

[V. 15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood]—We have already shown that the serpent represented the government of Rome—pagan at first; but since the days of ecclesiastical and political union, it represents both;

and this serpent cast out waters, which metaphorically represent people. The first Christians which fled to the new world on account of religious persecutions were about one thousand, Huguenots from France, who settled at St. Augustine, in Florida, in 1563. The old Serpent, however, sent out a fleet of Spaniards in a few years, and exterminated them, not as robbers, pirates, or murderers, but as *heretics*; which meant then, among Roman Catholics, what it does now, one who claims the right of conscience to read, believe, and obey the holy Scriptures as he understands them; instead of submitting implicitly to the dictates of the Romish clergy.

The first event, however, that disturbs the woman after her permanent settlement in her wilderness-home, was the French and Indian wars, instigated by the old Serpent. These were but the beginning of her conflicts; for "the Serpent cast out of his mouth waters, as a flood after the woman, that he might cause her to be carried away of the flood;" signifying that rulers or governments instigated by Satan, should issue orders that armies should be poured out as a flood after the woman, not to protect and assist her in the wilderness, but to cause her to give up her trust in God, or they would utterly destroy her, as a desolating flood drowns and carries away all before it.

And this was more especially true, during the seven years' war in this country, known as the Revo-

lutionary War, from 1776 to 1783. This was the most distressing conflict recorded in modern warfare; for it was both a foreign and civil war of the most annoying character. But, by the providence of God, the woman maintained her wilderness-home, for her infant children, and gained the victory over her enemies, after she had bravely fought seven times seven bloody battles, on sea and land. And it is evident from prophecy she will be victorious in this war.

[V. 16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth]—And the earth opened her mouth and swallowed up the flood which the Dragon cast out of his mouth; signifying that the political government in the wilderness, which is symbolized by the earth (because all political governments are of the earth, earthy), would help the woman to conquer her enemies; that God would, in the defense of his righteous counsels, cause the sword to devour much flesh; that an opposing power would destroy the armies of the Dragon, and is now destroying the armies of the Image to the Dragon, which he had poured out like an overwhelming flood into the land of the woman. How true. Thousands on thousands of the woman's enemies perished by hardships, diseases, and bloody wars, and thus the earth—the grave—opened her mouth and swallowed up the flood; and they are left to sleep in their graves, all unneeded and unheeding the vast changes in human

affairs; the downfall of dynasties; the subversion of kingdoms; and the revolution of empires ' .

And thus ended, in 1783, the woman's first great conflict in the new wilderness, in her mighty contest for Truth, Right and Liberty. And here ended the period of twelve hundred and sixty years in which St. John's seven-headed and ten-horned beast existed; which is only another name for the great Red Dragon. This period dates back to A. D. 523, and ends in 1783; which is the great period, in the history of the world, in which priestly and political oppression were unmitigated, and had often been exercised with the greatest cruelty over the subjects of Church and State. But at the end of this period, by the providence of God, this corrupt, cruel and unjust state of things was overthrown; and the Trinity, Truth, Right, Liberty, the Ancient of Days, again assume and establish dominion over mankind; for this conflict between Right and Wrong was not a war of conquest, but one of principles; and yet, not a war of words, but of swords.

Political and priestly oppression had bound the whole world, up to this date, as with a massive iron chain; which, it was believed, the strength of ages could not break. But the giant Liberty, the offspring of the woman clothed with the sun, had dwelt in the wilderness until his strength had been renewed as the eagle's. Then rising, like Samson, in the greatness of his strength, he broke this chain as a

thing of naught, and took it to bind kings as captives to his conquering chariot.

[V. 17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ]—This signifies that the same power, the Red Dragon, which had persecuted and afflicted the woman in the wilderness, over whom she had gained so signal a victory, was greatly enraged against her; and that he sent his armies into the country of the woman to make war with the remnant of her children, which were left after the previous war; which implies that this second war was soon after the first, even while the remnant were living in 1813, who had been in the first war, or war of the Revolution.

And it would seem, from the words of the Prophet, that the secret cause of this second war against the woman and the remnant of her children, was on account of their rejection of all authority but that of God; and that they would own allegiance to none other; and that no law would be obeyed by them which was not in accordance with the great constitutional law, the Old and New Testaments—the inspired law and testimony.

Here, as in the former war, the Dragon was conquered, after nine times seven battles by sea and land, on the continent of America, and after twice seven battles in the country of Europe; and his

political and ecclesiastical power are effectually broken in this new wilderness—and, from the indications of prophecy, we clearly infer that he will never return again to wage war with the woman, or the remnant of her children. Here, in 1812 to 1830, ended Daniel's twelve hundred and ninety days; and now, at this time, we are drawing nigh to the period where ends the third woe—for the power of oppression will soon be gone, and the abomination which maketh desolate shall be taken away forever. This is the period in which the daily sacrifice, political power, was taken away, and the extreme hatred of monarchy was subdued, which had determined to conquer or desolate this country. The Papal Corporation was the only power in America or Europe that offers a daily sacrifice; and, therefore, this is the power represented in the descriptive language of the Prophet.

The Roman Catholic Church is the only power or Corporation in Christendom, that offers a daily sacrifice; but her priests and hierarchy offer the *sacrifice of the mass every day*; and therefore she is the power foretold by the Prophets.

CHAPTER XIII.

REVELATION, CHAP. XIII.

PART THIRD, PERIOD THIRD—CONTINUED.

This chapter represents a monstrous Beast, which arose out of the sea, and has exercised a controlling influence during this period. This Beast is the new Roman Empire, which began to exist in the days of Justinian, A. D. 523, and was fully established by the year 540, and was to continue 42 months, or 1260 years, to A. D. 1783 to 1800. This is the Beast which took the place of Daniel's Beast, with seven heads and ten horns, before which the Woman first fled into the Wilderness. But it was from St. John's Beast that the Woman flew or sailed into the wilderness the second time, when she came to America, in A. D. 1620, and has to continue in the wilderness from the above date, one thousand two hundred and threescore days, or 1260 years, to the time of the cleansing of the Sanctuary, in A. D. 2880 to 2940.

This Beast signifies that Church and State union, political and priestly power, which used its authority to promote Idolatry, and desecrate every commandment of the Decalogue, and persecute unto death every one who would not submit to this hateful mon-

ster, the offspring of Sin and Disobedience. This is the Beast which overcame and killed the two witnesses, yet would not bury them, but kept them in the most public places, as Forums, Temples and Churches. But after three days and a half, the witnesses are raised; this three and a half days must evidently coincide, with three and a half Times, or one thousand two hundred and threescore days, which are equal to 1260 common years.

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns tens crowns, and upon his heads the name of blasphemy]—In the twelfth chapter the prophet saw two notable signs or miraculous wonders, the Woman clothed with the Sun, the armor of light, righteousness and beauty: and the great Red Dragon, a corrupt, cruel, and unjust political power; the former representing the true Church; the latter, her great enemy.

With this chapter, however, the scene changes, and we have the more political phase of the character of the woman's great enemy, represented under the metaphor of a monstrous wild beast, as the original signifies; one whose nature has not been tamed.

St. John was standing upon the sand of the sea, when the vision was changed from the woman and red dragon, to that of the wild beast. This beast is

designed to represent the same government which was symbolized by the Red Dragon, in a different aspect, so as to make the prophecy doubly instructive; which we have already shown is customary with the divinely-inspired prophets.

Christianity arose, was promulgated and established by its Divine Author, and his apostolic successors, in the days of the Red Dragon, as we have already shown. The Red Dragon, or Pagan Roman Government, was Daniel's seven-headed and ten-horned beast; which began to exist about 737 years B. C., and was to continue in power for three and one half times, which we have shown to be 1260 years; and therefore he must have existed to A. D. 523; and this is positively the period of time that Daniel's beast did exist; for in the days of Justinian the whole system of Pagan Roman Government was remodeled in his Code, and in the Pandects and Institutes which were first promulgated about A. D. 523, as will be seen below.

“Among the patrons and encouragers of literature, during the sixth century, must be enumerated the Emperor Justinian, to whom several literary performances have been ascribed. At a very early period of his reign, A. D. 525, this monarch projected a reformation of the Roman jurisprudence; and in conjunction with nine others of the most celebrated professors of the civil law, the learned Tribonian at the head, at length accomplished this arduous, but

necessary task, which Justinian had prescribed. The new CODE was perfected in fourteen months, and honored by the name and sign-manual of the emperor. A more arduous operation still remained; it was to extract the spirit of jurisprudence from the decisions and conjectures, the questions and disputes of the Roman civilians. Seventeen lawyers, with Tribonian at their head, composed from these materials, the Pandects, which were accomplished in three years. To these were added, by the command of the emperor, and the diligence of the imperial delegates, the Institutes, which were divided into an elementary treatise comprised in four books; and like the Code and Pandects, to which they were designed as an introduction, are also honored with the name of Justinian.

“The Code made its appearance A. D. 528, and the Institutes A. D. 533, a month before the publication of the Pandects, which had, however, been previously compiled.”

Here we have proof positive, that Daniel’s fourth beast, the old Roman government, was overturned, and that St. John’s seven-headed and ten-horned beast began to exist, as the successor of the seven-headed and ten-horned beast of the prophet Daniel. And it was truly “out of the sea,” which we have shown, is used metaphorically for Church and State union government, that St. John’s beast arose; and the times, character, actions, and events, all concur

to prove that our interpretations in regard to this monstrous beast are correct.

Now, if we measure back 1260 years from A. D. 523, we shall come up to the founding of Rome, 737 B. C. Historians however, do not give this as the date of founding Rome, but place it about fifteen years earlier. But then they are not agreed as to the precise epoch, and, from the difficulties which surround the subject, how can it be decided? Let us hear what they say in regard to this epoch.

“It is not to be concealed, however, that there are circumstances which throw a degree of suspicion on this portion of the Roman history. It is to be noted that but seven kings reigned during the period of two hundred and forty-four years, and that some of them died violent deaths. Moreover, it is allowed that there were no historians for the first *five* centuries after the building of Rome. And Livy testifies that almost all the ancient records were destroyed when the Gauls took the city, 385 years B. C.”—*Blair's Outlines of Chronology*.

Now, this fourth beast began to exist at the founding of Rome, and continued to live in the same manner for three and a half times, or 1260 years, which period brings us from the founding of the government, to its final overthrow in about A. D. 523. Now, St. John's beast is but a successor of Daniel's fourth beast, and begins to exist where Daniel's fourth beast loses his supremacy. Power was given

to St. John's beast to continue forty-two months, which we have shown is also equal to 1260 years. Now, if to A. D. 523 we add 1260, it will bring us down to A. D. 1783, when the political and ecclesiastical power of Popery, or the Papal Corporation was broken in the country or wilderness of the woman; and it is worthy of remark, that America, except along the sea coast, at this period was almost literally an uncultivated *wilderness*, from the Atlantic to the Pacific Ocean.

Here, then, we have ascertained the epoch at which Daniel's beast begins to live, and the time when he expires; and then when St. John's beast arose out of the sea. And it will be seen by the following brief quotation, that Justinian was among the first to arrogate the claim of universal bishop, which happened about the time of remodeling the Roman laws, and the promulgation of the Justinian Code. This was the first time the world ever saw a bishop vested with the prerogatives of a prince, and ranked among the sovereigns of the earth. His holiness added a temporal to a spiritual kingdom; the crown to the mitre; and the scepter to the keys.

"The claims to Supremacy, which had for preceding centuries been asserted by the bishops of Rome, were at first faintly urged, and promoted by artful and almost imperceptible means. They now, however, insisted upon superiority, as a Divine right attached to their See, which (they claimed) had been

founded by St. Peter; and this doctrine, which had appeared to influence the conduct of some of the Romish bishops of the preceding century, was no longer concealed, or cautiously promulgated, by those who possessed the See during the present period."

"The advantages attendant upon the acquisition of such enormous power were annoyed by jealousies and apprehensions. The bishops of the Byzantine See, scarcely less arrogant and ambitious than their brethren of Rome, refused to acknowledge their pre-eminence, and laid claim to similar authority. The arrogant pretensions of these rival sees involved them in continual dissensions; which were prolonged and prodigiously increased by the conduct of John the Faster, a prelate distinguished for his austerity, who, in a council held at Constantinople, A. D., 588, assumed the title of *Ecumenical* or *Universal Bishop* (it was precisely twelve hundred and sixty years from this date that Pius IX, his successor, was compelled to flee from Rome for safety and protection, A. D., 1848.)

"This appellation, which implied a pre-eminence difficult to be endured, was opposed by Pelagius II, who was then bishop of Rome; and earnestly contested by his successor, Gregory the Great, who asserted in lofty terms the rights of the Romish See to an entire supremacy over the whole Christian world."

This beast of St. John has the same number of

heads and crowns, as the Red Dragon described in the previous chapter, and is the same beast, with this addition, that *upon his heads* he has the *name of blasphemy*. By this we understand that the heads or chief rulers of the great Corporation or government, assumed blasphemous titles, and therefore blasphemous prerogatives. This is the only new feature added to this monstrous beast, which in every other respect has been already described in our account of the great Red Dragon, chapter XII.

Blasphemy is contemptuous treatment of God, his Word, and his people; all of which this beast has been guilty, as we have fully established. But blasphemy is the assumption of titles, prerogatives, and power which belong only to God. The facts to prove that this beast is pre-eminently obnoxious to this last charge, we now proceed to place before the reader.

“The Supremacy is, by the patrons of Romanism, uniformly ascribed to the Pope. This title the partisans of popery use to represent the Roman hierarchy’s superiority in the Church. But the authority attached to this dignity, remains, to the present day, undecided.”

1. “One variety restricts the Roman pontiff to a mere presidency, similar to the moderators in the Scottish assembly, or the prolocutor’s in the English convocation. The first among his equals, the President of the assembly; he is not the Church’s master,

but his minister. Such are the statements of Du Pin, Rigaltius, Filaster, Gibert, and Paolo."

2. "A second variety allows the Pope an unlimited sovereignty. The abettors of this system, overstepping the bounds of moderation, would exalt the primacy into a despotism. The popedom, according to these speculators, is a monarchy, unlimited by democracy or aristocracy, by the laity or the clergy. The Roman Pontiff's power is civil as well as ecclesiastical, extending both to the Church and the State; and the legislative as well as executive, comprehending in its measureless range both the making and enforcing laws. He is clothed with uncontrolled authority over the Church, the clergy, councils, and kings.

3. "A third variety would raise the Pope to an equality with God. The Italian school, one would expect, confers a power on the Roman hierarch calculated to satisfy the highest ambition. But the Transalpine system does not terminate the progression. A third description of flatterers have proceeded to greater extravagancy, and vested his holiness with ampler prerogatives. These, in the exorbitance of papal adulation, have insulted reason, outraged common sense, and ascended, in their impious progress, through all the gradations of blasphemy. Pretended Christians have ascribed that Divinity to the Roman Pontiff, which the Pagans attributed to the Roman emperors. Domitian, ad-

dressing his subjects, in his proclamation, signed himself their 'Lord God.' Caligula arrogated the name of the 'Greatest and Best God;' while Sapor, the Persian monarch, affected, with more modesty, to be only 'the Brother of the Sun and Moon.' This blasphemy has been imitated by the minions of his Roman infallibility. This blasphemy, the holy, unerring, Roman council heard without any disapprobation, and the Pontiff with unmingled complacency. The Man of Sin then 'sat in the temple of God, and showed himself that he was God.'

4. "A fourth variety, on this subject, makes the Pope superior to God. Equality with the Almighty, it might have been expected, would have satiated the ambition of the Pontiff, and satiated the sycophancy of his minions. But this was not the giddiest step in the scale of blasphemy. The superiority of the Pope over the Creator has been boldly and unblushingly maintained by Pontiffs, theologians, canonists, and councils, and thus the predictions of the prophets have been fulfilled.

"According to Cardinal Zabarella, 'the Pontiffs, in their arrogance, assumed the accomplishment of all they pleased, even unlawful things, and thus raised their power above the law of God.' The canon law declares that 'the Pope, in the plenitude of his power, is above right, can change the substantial nature of things, and transform unlawful into lawful.' Bellarmine's statement is of a similar kind. The

cardinal affirms that 'the Pope can transubstantiate sin into duty, and duty into sin.' 'He can,' says the canon law, 'dispense with right.' Stephen, Archbishop of Petraca, in his senseless parasitism and blasphemy, declared, in the council of the Lateran, that Leo possessed 'power above all powers, both in heaven and in earth.' The son of perdition, then, 'exalted himself above all that is called God.' This brazen blasphemy passed in a general council, and is, therefore, in all its revolting absurdity, stamped with the seal of Roman infallibility.

"Such are a few of the opinions which speculators have entertained of the Pope's jurisdiction and authority. These opinions have not been confined to empty speculations; but have, as far as possible, been realized in action on the wide theater of Christendom, and before the public gaze of an astonished world. The Roman hierarchy has, in reality, passed through all the gradations of humility, pride, power, despotism, and blasphemy."

[V. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority]—This beast is possessed of the characteristics and features of Daniel's *fourth* beast; and has the activity of Daniel's *third* beast the LEOPARD, in promoting its own interests; and the cruelty of Daniel's *second* beast the BEAR, in tearing to pieces, and de-

vouring all who did oppose or refuse to submit to it; and the pompous, bold, and thundering character of Daniel's *first* beast the LION, claiming supremacy over all other beasts or governments, and trying to frighten all other beasts by his lion-like, roaring bulls, which he has thundered against them from his lair, the Roman Vatican, as we shall see from the following quotation:

“The friends of Romanism differ as much, in the *proof* of supremacy, as in its extent and signification. The pontiffs and their minions, about the beginning of the ninth century, fabricated an extraordinary story about Pope Peter's Roman episcopacy and ecclesiastical supremacy, and the transmission of all his honor and jurisdiction to his pontifical successors. The tale, if arranged with judgment and written with elegance, would make an entertaining religious novel; but as destitute of evidence as Roderic Random, Tristram Shandy, or the Seven Champions of Christendom. The fiction, too, has been composed by bungling and tasteless authors. The plot is far inferior to that of Don Quixote or Tom Jones. The characters, emblazoned with ridiculous and legendary miracles, the offspring of credulity and tradition, bear no resemblance to probability; whilst the language, in which it has been uniformly couched, is unpolished and repulsive.

“The machinery is such as might be expected in a romance of the dark ages. Simon, a magician, is in-

roduced, accompanied with Helen, a goddess, who had been taken from the Tyrian brothels, and who had been transformed from a courtesan into a divinity. This man had, by the arts of necromancy, obtained an infamous notoriety: and the apostle, it would appear, was conducted to Rome for the purpose of withstanding the enchanter. The new Pope was opposed to the old conjuror. Simon, before the emperor Nero and the whole city, flew into the air. But Peter, kneeling, invoked Jesus: and the devil, in consequence, who had aided the magician's flight, struck with terror at the sacred name, let his emissary fall and break his leg. One stone, in the Roman capital, retains, to the present day, the print of Peter's knee where he prayed, and another, the blood of Simon where he fell!

“The hero of this theological romance is the alleged Pope Peter. His supremacy is the basis of the whole superstructure. This ecclesiastical sovereign is the main-spring which puts into motion the entire machinery; and the busy actors in the scene, accordingly, have endeavored, as well as they can, to support the illusion with some kind of evidence. The proof, such as it is, these doctors extort from the phraseology of the Messiah, transmitted by the sacred historian Matthew.

“Matthew's relation is conveyed in metaphorical language, and has given rise to a variety of interpretations. Different expositors, even among Rom-

ish critics, explain the Rock, mentioned by the inspired historian, in various senses. The diversity of these opinions is freely admitted by Launoy, Du Pin, Calmet, and Maldonat. All these confess the variety of opinions on this passage of Revelation. Each class boasts the authority of popes, saints, and other commentators.

1. "One class refers the rock or foundation, mentioned by the inspired historian, to Peter. These support their opinion by seventeen Fathers or theologians who entertained this interpretation.

2. "A second class interpret the rock or foundation to signify the APOSTLES. This exposition has been embraced by theologians, saints, and councils.

3. "A third class interpret the rock or foundation to signify Peter's faith or confession. This signification, according to Launoy, Du Pin, Bellarmine, Maimbourg, Calmet, and Maldonat, has been maintained by theologians, saints, popes, and councils. Launoy and Du Pin reckon forty-four fathers and popish authors who held this opinion: and the roll might be enlarged to any extent.

4. "A fourth class make Christ himself the rock or foundation. This explanation has also been patronized by theologians, saints, popes, and councils. Launoy enumerates sixteen fathers or popish doctors of this description; and the list might be vastly increased. Among the fathers and doctors are Origen, Eusebius, Theodoret, Beda, Paulinus, Dungal, Ethe-

rius, Raban, Tarasius, Anselm, Theophylact, Lombard, Ragusa, Lyra, Pole, and Vatablus. The saints are Cyprian, Cyril, Jerome, Augustine, and Aquinas, as well as many more that might be mentioned. The Popes are Celestine, Innocent, Pius, Alexander, Hadrian, Nicholas, and Leo : and to these might be added many other Roman pontiffs.

“The General Council of Trent pursued the same path. Tragus in this synod, declared without any declamation, that ‘the Church was builded on the living stone, the firm and divine Rock.’ This interpretation, therefore, giving the honor to the Messiah, was, in four general councils, marked with the seal of synodal infallibility.

“This seems to be the Scriptural statement. The Church, says Paul, is ‘built on the foundation of the apostles and the prophets.’ The twelve foundations of the New Jerusalem, accordingly had, says John, ‘the names of the twelve apostles.’ This in the metaphorical and prophetic language of Revelation, is an emblem of the extraordinary commission which these missionaries executed as the primary heralds of the Gospel. All the sacred college, therefore, are represented as the foundation of the New Jerusalem, which, in their Master’s name, and as his spiritual kingdom, was, by their united exertions, to be reared. The apostles, says Du Pin, were called the foundation, on account of their promulgation of the Gospel and their government of the Church.

“These observations, in clear terms, show the identity of the two former, as well as of the two latter interpretations. But the identical meaning of both the preceeding, signify the apostles, and of both following, denoting the Lord, are in no respect inconsistent or contradictory. The one is ministerial and subordinate, and the other sovereign and supreme.”

“The ancients, indeed, with the utmost harmony and without one murmur of dissent, ascribe the reception of the *keys* to the universal Church. A single sentence to the contrary could not be extorted from all the ponderous volumes and all the diversified monuments of Christian antiquity. The gift of the keys, therefore, being common, could confer on an individual no peculiar jurisdiction or authority.

“Tradition, on Pope Peter’s supremacy, is as silent as Scripture. The ancients on this subject, vary from the modern friends of Romanism. Du Pin, Bellarmine, and Alexander, among many others, have, with extensive erudition and research, investigated this controversey; and the Sorbonist, the Jesuit, and the Dominican, notwithstanding all their learning and labor, have failed in attempting to find the Supremacy of his apostolic holiness in the monuments of traditional antiquity. Du Pin, with his usual candor, admits the silence of the most ancient fathers, such as Justin, Irenæus, and Clemens of Alexandria.

“A period of 370 years had run its ample round,

and its annals, scrutinized by three learned doctors, could not supply a single document, witnessing the vicegerency of his apostolic holiness. This, to every unprejudiced mind, must be a clear evidence of its non-existence. No person, free from prepossession, can believe that an ecclesiastical monarchy existed so many years in Christendom, and, at the same time, remained unnoticed by so many ecclesiastical authors, and, in consequence unnotified to posterity by any hint or declaration."

Could any set of similitudes more fitly represent THE PAPAL CORPORATION from the epoch that he claimed universal dominion, which was about A. D. 523 to 1783? During this whole period, he evinced the activity, vigilance, and rapacity of the leopard; the destructive cruelty of which the bear is the emblem, in his Crusades, Holy Wars, and bloody inquisitions, and the boldness, roaring, and menacing attitude of the Lion, which claims supremacy among beasts.

[And the dragon gave him his power and his seat, and great authority]—As if the above similitudes were not sufficient for one to distinguish who is meant by the beast, which St. John saw rise out of the sea, this was added, to make that which was certain, doubly evident, so that men might not misunderstand or misinterpret the prophecy.

The great red dragon, Pagan Rome, gave his military power, his name, crown and scepter, to this

beast; and the Dragon gave him his seat of government, Rome; and the dragon gave him also his great legal authority, his claim to universal dominion; for the Roman empire was often called all the world: (see Luke, i;) for a decree had gone out from Augustus Cæsar, that all the world should be taxed, meaning all the Roman empire.

Who has united the Roman crown with the mitre? Who has joined the scepter of Cæsar with the keys of Peter? Who occupies the ancient seat, or chair of Cæsar, and calls it the seat or chair of St. Peter? And who has assumed the name, and authority, and dominion of the Pagan Roman government? Answer: The Roman popes or pontiffs, in their Corporation, have done, or claimed, or received all that is alleged of St. John's beast. Therefore, the conclusion is irresistible, that the Roman Catholic Corporation is the beast. This is all applicable to the Papal Corporation, and can not be applicable to any other corporation or government, ecclesiastical or political, which has ever existed on earth. Therefore, in view of the complete and perfect identity of the persons and actions, and the time when the persons existed, and the place where the actions were performed, and the number and character of the witnesses, Prophecy and History, by whom we prove these facts; the coincidence forces the conclusion upon the mind, with all the power of demonstration, that the BEAST is the ROMAN CATHOLIC CHURCH. And a re-

jection of this conclusion implies a rejection of all prophecy; a repudiation of all the history which has been kept in their own pontifical archives, and the common-sense tradition of mankind.

[V. 3. And I saw one of his heads, as it were, wounded to death]—We have already shown who the seven heads of the beast were, the seven primordial ancestors of the Japhetic family, who were represented in the founding of Rome, and the establishment of the Roman empire, both pagan and papal. And this head was the Gomerian, German, or Anglo-Saxon; and this wound was received in the dreadful and valiant battle for truth at the Reformation in Germany and England in the days of Luther. But this deadly wound was healed, and the High Church of England and the old Lutheran Church, have become about as formal, and possess about as little vital or spiritual religion as the Roman Catholic.

[V. 4. And they worshiped the dragon]—The Pagan political power was highly respected for his urbanity in uniting with the Beast that arose out of the Sea, and resolving all their power, ecclesiastical and political, into one corporation, as is the case with the High Church of England, the old Lutheran, and the Roman Catholic Church. [And they worshiped the Beast.] The Romanists paid both civil and ecclesiastical honors to those who from time to time have been component parts of this Beast, both while they were living and after they were dead, by canonizing them

as saints, and offering solemn prayers to them, which should only be offered to God.

[And who is able to make war with him?—For he claims all power, both civil and ecclesiastical; both in time and eternity; therefore, if his claims be true, his menacing is to be feared: for what advantage in gaining a temporal victory over such an enemy; when thereby one incurs the eternal loss of his soul?

[V. 5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months]—For an explanation of this verse see the notes and quotations on the first verse of this chapter. But that the reader may have before him a few more specimens of Popish arrogance, menace, and blasphemy against each other as well as against heretics about apostolic succession, we submit the following:

“The pontifical succession is attended with more difficulty than the quadrature of the circle or the longitude at sea. The one presents greater perplexity to the annalist and the divine, than the others to the geometrician and the navigator. The quadrature and the longitude, in the advanced state of mathematics, admit an approximation. But the papal succession mocks investigation, eludes research, and bids proud defiance to all inquiry.

“The difficulty on this topic arises from the variations of the historians and electors, and from the faith and morality of the Roman Pontiffs. Historians, for

a century, differed in their records of the Papacy; and the electors, in thirty instances, disagreed in their choice of an ecclesiastical sovereign. Many of the Popes embraced heresy and perpetrated immorality; and these considerations render the problem of their legitimate succession an historical and moral impossibility."

"The reasoning of the Romish advocates on this question is remarkable only for its silliness. Bellarmine's arguments on this topic are like to those of a person, who, in the manner of Swift, wished, in solemn irony, to ridicule the whole story. He is so weak, one can hardly think him serious. A supposition which, if true, should be supported by evidence the most indisputable, is as destitute of historical testimony as the visions of fancy, the tales of romance, or the fictions of fairy-land."

"The variations of historians in this manner, have introduced confusion into the annals of the Roman Pontiffs. Petavius confesses their doubtfulness till the time of Victor, and Bruys, the impossibility of discovering the fact. The most eagle-eyed writers, says Cossart, can not, amid the darkness of these ages, elicit the shadow of truth or certainty in the papal successions. This diversity appears, indeed, in the history of the Popedom, during the early, the middle, and the modern ages. The partisans of Romanism boast of an uninterrupted and unbroken succession in the sovereign Pontiffs and in the Holy See.

But this is all empty bravado. The fond conceit shuns the light: and vanishes, on examination, like the dream of the morning. Each historian, ancient and modern, has his own catalogue of Popes, and scarcely two agree. The rolls of the Pontiffs supplied by the annalist of the Papacy, are more numerous than all the denominations which have affected the appellation of Protestantism. Such are a few of the historical variations on this topic, and the consequent disorder and uncertainty."

[V. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven]—The reader will learn, from the quotations on the first and fifth verses of this chapter, that this Beast has opened his mouth in blasphemy against God, claiming the titles, attributes, and setting himself in the place of God; and thus blasphemed his holy name by allowing himself to be called by the title of Holiness; and they have blasphemed the tabernacle of God by calling his true worshipers Heretics, and their places of worship Protestant pens—treating them with as much contempt as if they were unworthy the name of a church.

And they have blasphemed them that dwell in heaven, as its living members; and also, by digging up the bones of those who had departed from the body, and are present with Christ; and above all, they have blasphemed the holy inhabitants of heaven by ascribing saving power to them, and paying divine honors

to them, such as the Virgin Mary, all orders of angels, prophets, apostles, martyrs, and canonized saints, to whom they offer prayers and implore favors; attributing to them a merit and power due to God alone.

[V. 7. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues and nations]—This Scripture foretells that the Beast was permitted to make war with the saints, which were symbolized by the “woman in the wilderness,” and that he overcame them—conquered them. And power was given him over all kindreds, and tongues, and nations, in all the Roman empire. But the Papal Corporation possesses a special ubiquity of character, which can not be applied to any other community on earth. Wherever we may go upon the face of the earth, Rome has had her emissaries, during the time of the woman’s first sojourn in the wilderness; and even after the Reformation, when the woman had gone into her new wilderness, the Beast was compassing sea and land to subjugate the tongues, kindreds, and nations to his system of faith and government, whether upon the continents or upon the islands of the seas.

And this Beast is, to this day, the great barrier to the progress of the Gospel everywhere; for wherever the true missionary goes to cultivate a field for Immanuel, he finds this enemy hath sown tares, or in an unexpected hour, comes and sows this evil seed, to

the detriment or destruction of the good seed of the kingdom of heaven.

[V. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world]—In this prophecy we are told that all that dwell upon the earth shall worship the Beast—shall pay him reverence, honors, and respect, both religious and civil; but this will be done, however, by those whose names are not written in the book of life—in the holy register of life—or enrolled with, and accounted living members of Christ; living branches of the true vine, and obeying the living oracles. And this is a mark by which we may know whether we belong to Christ, and our names are enrolled in the book of life; if we love, reverence, and honor the unscriptural teachings of Romanism, we are the enemies of Christ; for this Papal Corporation is the Antichrist, in many of its doctrines and practices.

If you live and labor for the promotion of the Papal Corporation you are rejecting the counsels of God against yourself. For the Papal Corporation has utterly supplanted the pure Gospel by its doctrines of men, and introduced them, in the place of the Gospel system of salvation by faith alone in the blood, merits, and mediation of the Saviour; therefore, they are blind leaders of the blind, and both will fall into the pit together, and perish in the error of their way, if they do not timely repent.

[V. 9. If any man have an ear, let him hear]—What is to be the awful fate of those who turn away from the Gospel system, to believe fables, and receive the doctrine of devils, or the Antichrist, and disbelieve and distrust the Lamb of God, the Saviour?

[V. 10. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints]—These words announce an infallible axiom, uttered by him with whom it is impossible to lie: therefore, let him that hath an ear, hear what is to be the doom of those pontifical and political teachers who lead the people into captivity, by their oppressive secular power.

Therefore a dreadful retribution awaits the Beast: for there is not a nation on earth, where he has not taken men into spiritual captivity, made them sevenfold more the servants of Satan; and there is not a nation where he has not, either directly or indirectly, killed with the sword or the secular power; which will appear evident from the quotations we have given from the Roman Catholic element in ecclesiastical and civil history.

[Here is the patience of the saints]—Or of the woman, or true Church, when in the days of Pagan and papal persecution; they were led as sheep to the slaughter, and as the sheep before the shearer is dumb, so they opened not their mouth in complaint against the divine government, which permitted wicked men

thus to lead his people into captivity; and here, also, was the faith of the saints in believing God, that he will make all things which he permits men to do against his people, to work together for their present and eternal good; whether by a life of captivity, or a death of martyrdom; and that God will visit national sins upon nations for killing and leading men into captivity; therefore, all wars for conquest, have met, or will meet, sooner or later, just and righteous retribution from God.

And every man that kills with the sword, unless it be in their own selfdefense, or the defense of the righteous principles of their government, must be killed by the sword; sooner or later, a just retribution from God will overtake the bloodthirsty, the willful murderer; for bloody and deceitful men shall not live out half their days. Here, then is the patience and faith of the saints, amidst their persecutions and afflictions, which the Beast has brought upon them. And their faith and patience sustain the relation of cause and effect to each other; they believe, they have faith in God, and therefore, they have patience. They manifest patience in all their captivity, suffering and death; because they have a living faith in all the promises of God on their own behalf, and against their adversaries.

[V. 11. And I beheld another beast, coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon]—In our Annotations on the twelfth chapter, we have seen that the Church of

Christ, symbolized by a woman clothed with the sun, brought forth her First-Born, in the days of the great Red Dragon, Daniel's seven-headed and ten-horned Beast; that by the persecutions, tyranny, and oppression of that Beast, the woman was compelled to flee into the wilderness, about A. D. 303; where she continued for twelve hundred and sixty years, till the Reformation and Council of Trent in 1563. As every action requires time, and as great bodies move slowly, the woman required about fifty-seven years to make her first escape into the wilderness; so, in coming out, it required time also; and therefore, it was precisely fifty-seven years from the time she began to come out of her old wilderness which was prepared of God for her until she was completely out, and in her place in her new wilderness home in America, A. D. 1620.

The same spirit which actuated the great Red Dragon to persecute the woman, and her First-Born, incited him through one of his heads, the Anglo Saxon, to come over into the country of the woman, and make war with her and the remnant of her seed, who had the courage to question the divine right of kings to rule over those who claimed that they owed allegiance to Christ alone, the Kings of kings. This vision, however, is completed by showing the overthrow of that Beast of Daniel's, which had continued from the founding of Rome, to the year A. D. 523.

Then St. John saw another Beast arise from the sea, to which the Dragon gave his power or name,

and his seat, and his great authority or dominion, and that this Beast was in every respect a duplicate of Daniel's, with the addition, that he had on his heads the name of blasphemy. This Beast which St. John saw arise out of the Sea, we have shown to be none other than the Papal Corporation, and that this Beast held unbroken sway over the world, no power arising superior to it, till the forty-two months expired, which is twelve hundred and sixty years; which, if added to A. D. 523, will bring us down to A. D. 1783; when, under the providence of God, another Beast, the United States government, arose superior to him, which arose out of the earth, out of a political government, and for political purposes.

This is the Beast which we now come to consider, which had two horns like a lamb, and yet he spake as one of the heads of the Dragon.

How long does he have to continue, or when will he be overthrown? It is a matter of no small consequence, to answer these questions correctly, as this is the last Beast or form of political government, which is to arise in the world, and is to continue until all political power is overthrown, to give place to the MILLENNIUM.

We have already shown that a beast is the emblem of a great government or empire; and that a horn is the symbol of strength or power. This Beast, therefore, is a great government that came up out of the earth, which metaphorically represents a political

government. We have shown that St. John's seven-headed, and ten-horned Beast was overcome in 1783, and, therefore, this two-horned Beast must have begun to come up a little before this period ; at least it begun to come out of the earth as early as 1776, when the contest between it and the former Beast first began. As no other government or sovereign political power arose about this time, but the United States of America ; therefore, I conclude that these sovereign States are the two-horned Beast which the prophet saw coming up out of the earth.

We have now briefly shown who this two-horned Beast is ; the government of the United States of America ; and when it began to exist as an independent government, in 1783. And is to exercise all power of the first beast before him ; and therefore as he is to exercise all the power of the first Beast, we conclude that he will continue at least one thousand two hundred and sixty years, as we shall show more fully in the sequel.

It will be our purpose now to show the coincidence between this government and the Papal Roman government, which if we fail to do, we have misinterpreted the Divine Record ; but if we show a clear coincidence between the predictions of prophecy, and the instructions of history, we have accomplished our purpose.

[And he had two horns like a lamb]—It is the boast of the American government that his govern-

ment is that of the Lamb, the Saviour, a Christian political government, and a Christian ecclesiastical government. These are the two horns, sources of controlling power in this country. It is a Dual government, in which every one is tried and judged as being worthy or unworthy of the Church; and every one is tried and judged whether he is eligible or not, to the privileges of the State, or civil government; and if not found eligible, he is excommunicated from the Church; or disfranchised by imprisonment, or dismembered by capital punishment from the State.

[And he spake as a dragon]—The voice or words of a government, are its laws; the laws, then, of this two-horned Beast must be as those of one of the heads of the Red Dragon, or we are wrong in our interpretation. But the laws of this country are the same as those of England; for the Common Law of England was adopted in this country; and we have shown that England was one of the heads of the former Beast or Dragon; and hence a Dragon. Therefore this two-horned Beast speaks as a Dragon, through his adopted laws, and is hereby exercising all the political power, through his adopted laws, of the first Beast before him. And hereby the American government causes the earth, the people composing its commonwealth, to worship, reverence, or respect the first Beast, the old Roman government; for the laws of England were substantially the laws of the

Justinian Code; and therefore the two-horned Beast worships the first Beast, whose deadly wound was healed by obeying his adopted laws.

[V. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed]—Ancient Pagan as well as Papal Rome, claimed that the government had the right to dictate what her subjects might do, and that such dictation was right; and especially when enacted and incorporated with the laws of the empire. And so with the two-horned Beast; he protects or requires, by statutory provisions, things which are as corrupt, cruel, and unjust as ever disgraced Pagan or Papal Rome. These views apply to the Fugitive Slave Laws and the future evils foretold soon to come. And yet he claims to be a beast, government, with two horns like a lamb, merely for defense, and not for oppression or destruction.

This parallel between the two Beasts, as to features, language, actions, laws, character, could be shown to be so perfect, that every one must acknowledge that the one is the complete type of the other. But we forbear to institute the comparison too minutely, lest we should be thought invidious. A word to the wise, will at once suggest many features of similarity, which we have not space or time to amplify.

This two-horned Beast has not yet (1856) evinced the destructive proclivities of the former Beast to any

very great extent. But let him have age, and as sure as prophecy, "he will exercise all the power of the first Beast before him!" This is not my own declaration, Reader, so that you have no controversy with me about it: you may feel in view of this awful fact, like one of ancient times, and be ready to exclaim, What! is this government a dog, that it should do such a thing? But it is a Beast, and notwithstanding its meek appearance and pretensions, it is destined to do dreadful, corrupt, cruel, and unjust deeds, by some of its subjects, at which the ears of the millennial sons of Peace will tingle, and the daughters of the Imperial Kingdom of the Prince of Peace shall shudder, and the Angels of God shall weep and turn away in sorrow!

"Arise, O, Lord; O, God, lift up thine hand; forget not the humble; wherefore doth the wicked condemn God? He hath said in his heart, thou wilt not require it. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thine hand; the poor committeth himself to thee: thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man; seek out his wickedness, till thou find none, that the man of the earth may no more oppress."—Ps. x.

In view of these things we may ask a few questions, which seem to me to be of great importance to every one, who may desire to do their duty faithfully before God and man.

1. Do I owe allegiance to government by human, or divine obligation?

2. Do I owe allegiance both to the State, and to the United States government?

3. Do I only owe subordinate allegiance to the State, and supreme allegiance to the United States government?

4. Do I then stand under obligation to fight for the government of the United States?

1. In regard to the first question, we will remark that it might require a volume to answer it in all its bearings. The existence of this government is a stubborn fact, a reality not to be denied. Civil government is a fact—a reality. We do not make it; we find it already existing, and ourselves amenable to it. We are born into the nation as into the family. And we are to obey the laws of the land, not because we helped to enact them—not because we, as individuals, have given to any one authority to enact them for us, but because they are the laws of the land. The child is to obey his parents because they are his parents; he is born subject to their authority. So the citizen is born subject to the authority of the country in which he lives, or into which he may emigrate. He may dislike its constitution and every law upon its statute-book, but this does not release him from his obligation to obedience while he lives under its jurisdiction.

In the strict sense, then, we do not *create* civil

government, though we may give it form. We can not live prior to it, and thus discuss the propriety of calling it into existence, though we may modify it, and give it such shape as pleases us. We never decide whether government *shall be*, though we do decide *what* it shall be.

In all this we find the teachings of sound philosophy and the verdict of history to agree with each other, and both to coincide with the Word of God.

In writing to the citizens of the old Pagan Roman Government, St. Paul exhorts them to be obedient to those who have the rule over them. Bad as this government was, men were required both by human and divine obligation to be obedient unto it. Therefore the apostle exhorts its citizens to so live as not to be overcome, by the evil rulers of government; but to overcome the evils of the government, by their obedient conduct, and wise conversation. "Therefore let every soul be subject unto the higher powers: for their is no power but of God, the powers that be are *ordained of God*."

We have shown that this government is foretold and *foreordained* of God, and under him it will accomplish its grand destiny, regardless of all the opposing powers of earth and hell. "Whosoever, therefore resisteth the power of *this government*, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Rulers are not a terror to (*the citizens who do*) good works, but

to the evil *doers*. Wilt thou then not be afraid of the power of the government? Do that which is good and thou shalt have praise of the same. But if thou do that which is evil, be afraid; for he *this government*, beareth not the sword in vain: for he, *the government*, is the minister of God, a revenger to execute wrath upon him that doeth evil."

Slavery in this nation was an evil. Was it not therefore on account of this *evil*, that the South was afraid? Is not the prediction of the prophet, in regard to the *exercise of power* on the part of this government, exactly and wofully accomplished in regard to the Slave States? It is therefore clear to my mind, beyond a reasonable doubt, that I owe allegiance to the United States government, by both human and divine obligation.

2. Do I owe allegiance to both the State, and United States government?

This question could not be asked, with any show of propriety, in regard to any other government except the United States of America.

However, it is a leading question with us, on account of the remarkable character of our government. The United States government is unlike all other governments in the world: it is the Beast having *two horns*, or sources of power, both National and State. "Our government," says John Quincy Adams, "is a complicated machine. It is an anomaly in the history of the world. It is that which distinguishes

us from all other nations, ancient and modern ; from the simple monarchies and republics of Europe, and from the confederacies which have figured in any age upon the face of the globe." It is sometimes said that the States sustain to the nation the same relation that counties do to States, or townships to counties.

This statement is incorrect ; or, at least, incomplete. The county government receives all its authority from the State ; while the State receives its, not from the United States, but from the people. We have two sets of Constitutions—both made by the people : one for the United States, others for the States. We might have had more, giving them to counties and townships and cities ; we might have had less, dispensing with those for States, and having one great Constitution for the Nation. But the people have chosen the present mode, with a National Government for national matters, and State governments for municipal and local matters. And thus the predictions of the prophet have been exactly fulfilled ; the Beast has but two horns, the government but two sources of power, State and National. These two have different functions, and need not conflict with each other ; but if the conflict comes, is my allegiance due to the United States, or to the State in which I live ?

Here we see the doctrine clearly taught by our wisest Statesmen, which fully coincides with the pre-

dictions of the prophet, that this beast or government was to have but *two horns* or sources of power. It has its National and State Constitution : Its National and State Legislature ; Its National and State laws ; Its National and State governor ; Its National and State, legislative, judiciary, and executive departments.

By these *two horns like a lamb*, means of power, signifying self-preservation and self-defense, it coins money ; encourages agriculture, useful arts, and manufactures ; regulates commerce ; declares war in self-defense ; concludes peace ; and does all other things, which a great Nation of right may do. Therefore it is predicted by the prophet that this government is to *exercise all the power* of the *first beast* before him. Hence both National and State governments are legitimate, and I am bound to obey both when they do not conflict with each other. But in such an event, the loyal path of duty is plain to all.

3. Do I owe subordinate allegiance to the State, and supreme allegiance to the United States government ?

My first remark in support of the position that there is no true sovereignty in any State, is that State *sovereignty leads legitimately to secession*. This is the argument of Mr. Jefferson Davis and his associates ; and I hold their conclusion to be irresistible, if their premises are admitted. Says Mr. D., before leaving the United States Senate, "I have

for many years advocated, as an essential attribute of State Sovereignty, the right of a State to secede from the Union." And, again speaking of Nullification, he says, "Secession belongs to a different class of rights, and is to be justified upon the basis that the States are sovereign." This right of secession is not a revolutionary one, according to him, but a pacific, legitimate right, to be exercised whenever, and for whatever reasons, the State may deem proper. In his inaugural, he says, "It is an abuse of language to call the act of the Southern States in forming their Confederacy, a revolution."

But State Sovereignty not only leads to secession, as a logical inference—it *has* led to it as a bloody reality. Secession is no longer a mere *political heresy*; it has been acted out by nearly all the States of the South. It has already cost hundreds of millions of treasure, and hundreds of thousands of lives. If anything were wanting to show the absurdity of State Sovereignty and secession, it has been furnished by this attempt to carry it into practice during this present Rebellion.

In further answer to this question, we refer the reader to 1 Pet. ii. 11–17. While moved by the Spirit of Prophecy, and divine inspiration, St. Peter evidently had a correct view of our obligation to this government. Addressing the Jews, which were scattered abroad as pilgrims in the world, and would be such down to *these times*, and until the second advent

of the Messiah. He beseeches them and us also, to submit to every ordinance of man for the Lord's sake. Whether it be to the King, as *supreme*, or to others as subordinate.

Now the President of these United States, when he is legally in office, is to us the king, and his authority is supreme: Therefore I owe supreme allegiance to the government of the United States, and to every ordinance of man under his direction and control; and subordinate allegiance unto the governors of the States, as unto them that are sent by him, for the punishment of evil doers, or Rebels against the government, and for the praise of them that continue in well doing. Wherefore we must needs be subject, not only for fear of the wrath of the government, but also for conscience' sake, that we may have a good conscience, because we have not offended God or man by disobedience or Rebellion.

Therefore, every one should willingly pay their tribute for the support of the government; for its officers are God's ministers. If there is anything in the laws or administration we do not like, be patient; let patience have its perfect work. "It is good that a man both hope, and wait patiently for the Lord." Ten years patient Slavery of the Whites, by the Fugitive Slave Law, procured the entire freedom of the Blacks, and the eternal liberty of the Nation.

4. Do I stand under obligation to fight for the government of the United States?

If I am under obligation to obey every ordinance of man, and above all, to obey the commandments of God, then I am under obligation to fight in defense of myself, and the government ordained of God. But this we have shown to be true; therefore the obligation is binding upon every man when the proper requisition is made for him.

In all governments, obedience is due to all laws in force, and to all persons in authority. In our own mixed government, the highest allegiance is due to the Nation, and not to the State. If the State can absolve its citizens from their allegiance to the General Government—that is, to the government which represents the whole people—anarchy at once ensues.

The doctrine of State Sovereignty, using the word in its strict and proper signification, is utterly destructive of all government, for it leads legitimately to secession, and secession is political disintegration. There is no true sovereignty attributed to the States in the Constitution; but, on the contrary, all the powers involving it are delegated to the General Government, and expressly prohibited to the States. The more we study the history of our country, both before the adoption of the Constitution and since, the more shall we be convinced that State Sovereignty never had any legitimate place in our government.

State Sovereignty is utterly antagonistic to na-

tionality; and the consistent advocates of the doctrine are those who deny that we are a nation. Is it not time that those who believe we are a nation, as truly as in France or England, should give up the use of the expression, State Sovereignty, which has been employed by political demagogues to drag whole States into rebellion?

There is not the slightest desire on the part of any one to obliterate State lines. Though apparently complicated in structure, our Government is, practically, far more simple in its operation, because of the division of the powers and functions between the State and the Nation. Keep out this insane jealousy lest the rights of the States shall be encroached upon, and infuse more reverence for law and more respect for our rulers, and we shall soon be a righteous, peaceful and happy Nation.

In confirmation of this position, that we are under obligation to fight in self-defense, and defense of the government, we quote the words of the prophet, Micah, chap. iv:

“But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for

the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.”

[V. 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in sight of men.]

This prophecy, in my opinion, contains a prediction of the great inventions and discoveries in mechanics, arts and philosophy, which were to be made by the subjects of the two-horned Beast. But the principal and greatest discovery alluded to in this verse, is the discovery and application of Electricity to the various purposes of life, and especially for the transmission of intelligence.

What people on earth have made such discoveries and sought out so many inventions in modern or ancient times as the American people? In what nation had they ever succeeded in bringing down fire from heaven in the sight of men, before it was done

by Dr. Franklin, a subject of the American government? And then the time in which this fire was first brought down from heaven corresponds with the prediction. It was not done until the two-horned Beast arose out of the earth; that is, after the establishment of the American government—since 1783. Therefore, the circumstances and coincidences of time and place, prove this great discovery to be the fulfillment of the above prediction.

[And he doeth great wonders]—It must require a great Nation to do great wonders, and this is certainly true of this Nation. It requires three things to constitute a nation; a country, people and laws. If this definition be correct, we are certainly a great Nation, in all these respects; but especially as to country or territory.

The United States of America had, from the foundation of the Government, and still holds the *Allodial Right*, the *allodium* to all the territory, bounded on the north by the Russian and British possessions; on the east, by the Atlantic Ocean; on the south, by the Gulf of Mexico and the Mexican States; and on the west by the Pacific Ocean.

When "Uncle Sam" permitted and admitted this vast territory to be divided and subdivided into States, for he alone admits of States, he still held the *allodial title* to the lands; and has disposed of them or leased them as the landlord does to the tenant.

“Uncle Sam’s” title only is sovereign, supreme and above tribute! While those titles of his nephews and nieces, the States and people, are subordinate, dependent and subject to taxation.

The tenant may stay as long as he and his landlord can agree; but he can not justly say, I will appropriate the goods and chattels of my landlord, set up for myself, cease to pay rent, and keep possession of the estate.

The landlord has the legal and natural right to dispossess him. He is a Rebel against his landlord, and must submit or be destroyed as an outlaw; or he and his party must destroy his landlord, and then set up for himself. This is precisely the condition of our nation at this time. The result we have yet to see; but the prophet has predicted the result; therefore we hasten to place the facts before the reader.

[V. 14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live.]

[And deceiveth them that dwell on the earth]—Here we are told of one of the very purposes or uses for which this fire which the subjects of the two-horned beast should make come down from heaven, would be employed—to deceive them that

dwell on the earth. What a wicked purpose for which to use such an heavenly agent, and yet how true the prediction, that it should be used to deceive them that dwell on the earth !

[By means of these miracles which he had power to do in the sight of the beast]—Those miracles which *he*, this fire or electricity should have power to perform, in full view of all the government had ever done for the protection of the rights and best interests of all its subjects. Would it have been considered a miracle all over the world, before the establishment of our government for any one to have said that intelligence could be instantly transmitted hundreds of miles ? And that the information could be transmitted by an invisible agent ? Would not any man who lived a hundred years ago, have been counted hopelessly insane, if he had then affirmed that men would soon do what we are now doing every day with the telegraph ? But such are the developments of Nature, by the research and labors of Science, that hidden things are brought to light, and the dark sentences in the predictions of the prophets are made plain !

[Saying to them that dwell on the earth]—Here again the very purpose for which this fire would be used is foretold ; to talk with, or transmit intelligence to them that dwell on the earth ; to those who are far away, rather than to those who are near at hand. Is this fire or power used for this purpose ?

If so, the prediction and coincidence with facts are complete, and therefore the prophecy fulfilled.

[That they should make an image to the Beast]—Here is again foretold one of the most notorious purposes for which the telegraph would ever be employed in all the transactions of time. To say to them that dwell on the earth, to make an image to the Beast. An *Image* when used allegorically by the prophets, signifies a government. And so even the different parts of Daniel's Image, signifies different governments, according to his own unerring interpretation.

Therefore after the two-horned Beast, or the United States Government should be fully established, then the people would be deceived by this fire, the telegraphic power which was brought down from heaven in the sight of men, by Dr. Franklin and his successors in experimental philosophy.

Now, if the so-called "Southern Confederacy" is the Image or government alluded to by the prophet, then the history of the case must show, that in setting up of this Image, they who had power in the old government deceived the people, and that the telegraph was used for this very purpose. But here prophecy and history perfectly coincide, and therefore the fulfillment is complete.

There never was an attempt made to set up a government on earth, in which the telegraph was ever used, or the people were so much deceived, as in the

setting up this Image to the Beast, the so-called "C. S. A."

This prediction of the prophet was most surely fulfilled to the very letter, when on the 17th day of March, A. D. 1861, the Senators from at least *nine* of the Southern States, went out of the Senate of the United States of America, to avoid the responsibility of voting on the Crittenden Compromise Bill, with its amendments. And then on the same day, *telegraphed* home to their constituents, and thereby deceived them, telling them that they could not get a compromise; that they were wronged, could not get their *Rights*, and were so oppressed by the government, that they must set up a government for themselves.

And so it was telegraphed all over the land, and thereby deceived them that dwell on the earth; making the people everywhere believe the South could not get her rights under the jurisdiction of the United States government; and, therefore, they must make an Image or government of their own like unto the Beast that had the wound by a sword, and did live. Has the "Southern Confederacy" this Image to the Beast, the traits of character ascribed to it by the prophet? Is it like the Beast for deception and cruelty in deceiving, murdering, massacreing, and burning innocent men, women, and children? Is it like the Beast that had the wound by the sword, and did live, ready to destroy by *rope, sword and fire*, all

who do not profess to believe it is right to make this Image?

[Which had the wound by a sword and did live]—This Beast, to which they were to make an Image, was the *Papal Corporation* or government; and it received the wound by a sword, the sword of the spirit, the word of God, at the time of the Lutheran Reformation.

The papal Corporation had an electoral form of government; so it was intended in the “Confederate States of America.” The voting was restricted, by certain qualifications, to the minority; so it was intended in the “Confederate States of America.” The few ruled the many; so it was intended in the “Confederate States of America.” The rich ruled the poor; ignorance in the common people was one of its institutions; slavery was everywhere recognized and sanctioned; so it was intended to be in the “Confederate States of America.”

Is the coincidence between the two Beasts or governments exact, in regard to character, actions, and Laws? Then our interpretation is a rational demonstration that the prediction of the prophet exactly coincides with the historical evidence in the case, and proves that the fulfillment is complete.

Many things are *recognized* in the Bible, but they are not *sanctioned*! Idolatry is recognized, but not sanctioned; Profane swearing is recognized, but not sanctioned; Sabbath-breaking is recognized, but not

sanctioned; Murder is recognized, but not sanctioned: and so is slavery recognized, and abundant measures provided for its amelioration, both under the law and the Gospel, and provisions for its final extinction; but it is no where *sanctioned*, as a Divine Institution.

[V. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed]—The pronoun *he*, in this sentence, certainly refers to the Beast having two horns, for its grammatical antecedent.

And *he*, the two-horned Beast, the “U. S. A.,” had power to give national life to the Image, the “Southern Confederacy,” by simply acknowledging its independence. And that he still has this power, is admitted on all hands, at home and abroad. So far, then, the fulfillment of the prediction is complete.

[That the Image of the Beast should both speak]—That the Image, the “S. C.,” should speak through its laws, as all governments have the right to do, and it is the only way they can legally speak. This would be true, if the U. S. would just acknowledge its nationality; then, other nations would do the same; and then the Southern Confederacy would take a place among the nations of the earth.

[And cause that as many as would not worship the Image of the Beast should be killed]—The

United States government has the power to acknowledge the nationality of the "S. C.," and to cause all under his dominion, to worship, respect, and obey the laws of the image; and cause that as many Abolitionists as would not worship the Image of the Beast should be killed.

The prophet foretells that the U. S. Government has all this power, and the history of our own times confirms the prediction; and if prophecy says *he will exercise his power* for this purpose, then the thing is as certain as if it was done!

He that hath an ear let him hear, not only what the spirit of prophecy saith unto the churches, but what he says to the states, kingdoms, and nations, that dwell on the earth in the latter days.

[V. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads]—It is plain, from this verse, that *he*, the U. S. government, will not give life to the Image. It must remain what it is, an *Image* only, without national life, or legal power, to speak or do any thing as an independent government; but completely under the control of the U. S., for *he* will cause all, in his government, both small and great, rich and poor, to receive a mark of his power and authority in their right hand, by subscribing allegiance to the U. S. government; or, in their foreheads, by confessing themselves his loyal

subjects, and receiving the oath of allegiance to become his obedient servants.

Here, also, is circumstantial evidence, directly to our purpose. The very condition of the nation, at the time when the people were to attempt to make this Image, is certainly clearly foretold. It was to have, in its population, both *free* and *bond*; this coincidence, also, confirms the divine prediction. All must have a pass or permit, to travel or transact business, as a mark of their loyalty; and being in the right hand, signifies that it must be respected and obeyed.

The right hand, also, signifies the *South*; therefore the U. S. government requires *all* who come from the South, both *free* and *bond*, to receive a mark of some kind, before they can pass as loyal citizens. The forehead, also, signifies the *East*; so that all nations coming from the East must take the oath of allegiance to the U. S. government. Nothing can be bought or sold, or any business transacted without a *stamp*, *pass*, or *permit* from the government. Therefore it is foretold that the government will not be weakened by this attempt at division and secession; but he will tighten the reins of government, lengthen his cords, strengthen himself, and enlarge his borders.

[V. 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name]—This prediction is now

fulfilled since the setting up of this Image, for no one can legally buy or sell land or any thing in the U. S. without the *mark* or *stamp* of the government, or the *name* of the government, or the *number* of his name; that is, the Initial letters of the government, as U. S. must be on every thing bought and sold. Is this true? then the prediction is fulfilled.

The reader has before him a few quotations in this book, showing how the Papal Corporation treated all who opposed its authority. But as the U. S. Government, the two-horned beast, is to exercise all the power of the first beast before him, or previous to him, therefore we have only to know what that beast did, to know what this Beast will do to the Image, or the people of the Southern Confederacy, who persist in their rebellion against the U. S. government. The U. S. government will bring the people of the Southern Confederacy into obedience unto its laws, rules, and regulations, or it will crush every living soul out of existence, and then send all their rebellious, sympathizing friends to look after them in the land of darkness.

All the great governments of time have been oppressive, and often abuse their power, yet the Lord, by his holy prophets, has taught us submission to all the great powers of earth while he permits them to exist according to his ordination. If he can bear with them, however bad they may be, we ought to do the same. "It is good that man both hope, and wait

patiently for the Lord," to come and break in pieces, and destroy all oppressive governments, and set up in his own times, the everlasting kingdom of the Prince of Peace.

That the reader may see how close the parallel now runs between our government, and the first beast that was before him, in regard to the exercise of power, we submit a few quotations. And these quotations will also show that this *Image*, the S. Confederacy, is manifesting all the cruelty of the papal Corporation. Whatever the Southern Confederacy does, it does it as a Rebel, an enemy against God and man, an infamous outlaw; for it is not a government ordained of God, or *sanctioned* by any other civilized nation on earth.

The conduct of the leaders in this outlawed Confederacy, at Fort Pillow, Plymouth, Libby Prison, and wherever they have had the power, establishes their Satanic character, and murderous conduct. If such conduct, as above, does not entitle the Southern Confederacy to the appellation of an Image to the papal Beast, or a *papal Corporation*, it is useless to make comparison between things to ascertain whether they are alike.

But hear the voice of history:

"And he further caused laws to be enacted that no man might buy or sell, save he that had the mark, by deeds or words that he was a servant of the Beast; or had the name," power or authority of the Beast,

or called himself a Roman Catholic; or had the number of his name, or was already recognized and numbered as a subject of the Roman government, either civil or ecclesiastical; but especially a faithful servant of the Roman Catholic Church.

“If any,” observes Bishop Newton, “dissent from the authorized forms of Roman Catholic worship, they are condemned and excommunicated as heretics: and in consequence of that, they are no longer permitted to buy or sell: they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the Pope, that he would not allow any one in his power to buy or sell any thing, whom he found disobedient to the Apostolic See, so the canon of the Council of Lateran under Pope Alexander III. made against the Waldenses and Albigenses enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them.

[V. 18. Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a Man. And his number is six hundred three score and six.] Here is wisdom, hard to be understood; and yet it is a mathematical demonstration, to prove who is meant by the Beast, like unto which they were to make an image or government, the Southern Confederacy, which we have proved to be a papal Corporation.

“In this verse we have the very name of the Beast, given under the Symbol of the number 666. Before the invention of figures by the Arabs, and their introduction into Europe in the tenth century, letters of the alphabet were used for numbers. The Greeks in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value, corresponding to their order in the alphabet. However, what can be proved is, that this method of enumeration was in use among the nations before the Christian era.”

I shall proceed to give my own opinion on the subject, in plain English, as my object is to assist those especially who understand this language.

[Let him that hath understanding.] Let him who can appreciate the force of such a demonstration, and has the laudable curiosity to inquire into a matter of so much importance, as to know or distinguish who this is, that is meant by the symbols of the Beast, count the number of the Beast and his image.

[For it is the number of a man]—This is evidently to be understood as a representative man; a generic term, symbolizing a genus or class of men, one being put by enallage for many, which is everywhere the style of this prophet. An expression precisely like this is used by St. Paul in his prediction in regard to the great apostasy: “Let no man deceive you by any means; for except there come a falling away first, and that man of sin be revealed, the son of

perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he sitteth in the Temple of God, showing himself that he is God."

Now this prophecy has been applied by all Protestant writers to the Pope of Rome, or the Romish hierarchy; and can not be applied with any show of truth and force of propriety to any other set of men since the Christian era; and therefore they are represented, or the prophecy remains to be accomplished. So in reference to the man mentioned by St. John; he is evidently to be regarded as a representative man, a genus, one put for many.

Now let us try this man by this rule, and number him by the above method, and see who is symbolized by the Beast.

Let $a=1, b=2, c=3, d=4, e=5, f=6, g=7, h=8, i=9, j=10, k=20, l=30, m=40, n=50, o=60, p=70, q=80, r=90, s=100, t=200, u=300, v=400, x=500, y=600, z=700$.

Now let us ask the question. Who is the Beast? Answer: He is the Pope at Rome! Now if the Pope is the Beast, the letters contained in the answer will make the number 666, if they be aggregated into one sum.

He is the Pope at Rome. Now $h=8, e=5, i=9, s=90, t=100, h=8, e=5, p=60, o=50, p=60, e=5, a=1, t=100, r=80, o=50, m=30, e=5$. Now if we add all these figures together, they will

make just precisely 666. Here then, the Pope is a man, and also a generic term, used for a genus or class of men.

Therefore let us ask the question again: Question: Who is the Beast? Answer: The Men of Great Sins. Now, $t=100$, $h=8$, $e=5$, $m=30$, $a=1$, $n=40$, $o=50$, $f=6$, $g=7$, $r=80$, $e=5$, $a=1$, $t=100$, $s=90$, $i=9$, $n=40$, $s=90$. Now if these numbers be added into one sum, they will make precisely 666. Therefore, the Beast is demonstrated to be the Pope at Rome, the Romish Hierarchy, THE MEN OF GREAT SINS; a Papal Corporation. But we ask:

Question: Who is the Beast and his image? Answer: A Papal Corporation. Now, $a=1$, $p=60$, $a=1$, $p=60$, $a=1$, $l=20$, $c=3$, $o=50$, $r=80$, $p=60$, $o=50$, $r=80$, $a=1$, $t=100$, $i=9$, $o=50$, $n=40$. Now, if we add all these figures, their sum will be precisely 666.

He is the Pope at Rome.	h	=	8	The Men of Great Sins.	t	=	100	A Papal Corporation.	a	=	1
	e	=	5		h	=	8		p	=	60
	i	=	9		e	=	5		a	=	1
	s	=	90		m	=	30		p	=	60
	t	=	100		e	=	5		a	=	1
	h	=	8		n	=	40		l	=	20
	e	=	5		o	=	50		C	=	3
	p	=	60		f	=	6		o	=	50
	o	=	50		g	=	7		r	=	80
	p	=	60		r	=	80		p	=	60
	e	=	5		e	=	5		o	=	50
	a	=	1		a	=	1		r	=	80
	t	=	100		t	=	100		a	=	1
	r	=	80		s	=	90		t	=	100
	o	=	50		i	=	9		i	=	9
	m	=	30		n	=	40		o	=	50
	e	=	5		s	=	90		n	=	40
666				666				666			

Now all this will not apply to any other man or set of men, or corporation, whose character, attributes, and institutions coincide with that of the Beast. No other corporation on earth can be found to contain 666. Therefore I conclude, that after many hundred trials with various names, words, and simple sentences, I have not found one to make 666, except these. Thus I have demonstrated, satisfactorily to my own mind, who the Beast and his image are; or who both Beasts are. The first Beast is the Pope at Rome, the men of great sins, and what makes this more forcible, is, that the term Pope is plural, for it was used anciently for all the clergy. It is plural

then, like sheep, deer, geese, etc., without the plural form.—(See *Bingham's Ecclesiastical Antiquities*).

And whenever a so called Roman Catholic Church exists, there is a Papal Corporation; and there is the Beast, or his image. Therefore, whenever a Papal Corporation is found on the face of the earth, there the Beast is found. And any corporation or government having a like constitution, character and conduct, is the image of the Beast. But we have shown this to be true of the Southern Confederacy; therefore it is the image to the Beast, or a *Papal Corporation*, which had the wound by a sword and did live. A Beast we have shown to be the symbol of a government. The Beast has been proved to be the Roman government; and a Papal Corporation being shown to contain exclusively the number 666, is the demonstration that this is the image to the Beast. Then it follows as an inevitable consequence that this is the “Man of Sin, the Son of Perdition, the Anti-Christ.” If however, this be true, the number of his name will contain 666; but it does contain precisely this number. Therefore the Beast is the Anti-Christ.

There are many Anti-Christ; but this, of all others, is the Anti-Christ. Let us try this by the same rule by which we have demonstrated that the Beast is the Pope at Rome. The men of great sins, a Papal Corporation.

Anti, is a Greek prefix in the word Anti-Christ,

and does not merely signify opposed to Christ; but that it is in the place of Christ. And in this sense, Romanism is a complete series of substitutes for the Gospel in all its parts: for it has robbed the Saviour of the world of his exclusive glory, by dividing the honor of human salvation with many partners, and thereby materializing his worship, turning it into superstition, magic and idolatry.

Ques. Who is the Beast?

Ans. He is the Anti-Christ.

Now, if we take the numerical value of these letters, it will demonstrate that his number is precisely "666." H=8, c=5, i=9, s=90, t=100, h=8, e=5, A=1, n=40, t=100, i (Greek)=10, C=3, h=8, r=80, i=9, s=90, t=100. And therefore, it may be affirmed most truly of the Beast; **HE IS THE ANTI-CHRIST.**

Now this was not merely a Beast or government of Rome, but a Beast or power having its seat of government at Rome. So if we say of this Beast, he is the Pope of Rome, it would not be true, and therefore the numerical value of the letters will not make 666. But if we say, *he is the Pope at Rome*, it will make 666, in all the Languages on the Continent of Europe. This I have found true, as far as I have tried, in every instance. Therefore, it is demonstrated beyond a reasonable doubt, who is meant by the Beast, for it is the number of a man, and his number is six hundred three score and six.

CHAPTER XIV.

REVELATION, CHAP. XIV

PART FOURTH—PERIOD FOURTH— FROM A. D.
1620 TO 2880.

This Part and Period of these Prophecies relate to the characters actions and events of the Church and World, under the providence of God, for 1260 years; the period of the Woman's Second sojourn in the Wilderness, to the time of the cleansing of the Sanctuary, as foretold by Daniel; which may be expected to occur about A. D. 2880.

It is here worthy of our most careful attention, that Daniel's Time, Times, and a half Time, are to be understood of his Fourth Beast with seven heads and ten horns; which symbolized the old Pagan Roman Government; which evidently began to exert his power 720 years before Christ, and continued 540 years after Christ, when he lost his supremacy; and then was succeeded by St. John's seven-headed and ten-horned Beast the papal Roman Government which was predicted to exist 42 prophetic months, or 1260 years; which brings us down to A. D. 1800 when he fully lost his Supremacy. Or, allow that Daniel's Beast began to exist and exert his power 17 years sooner; then, both his and St. John's Beast had time to exist 1260 years apiece, by 1783—the year in which the American Government was established, which is St. John's two-horned Beast.

The great difference between the Prophecies of Daniel and St. John, is plainly this: the Prophecies of Daniel refer to the great Political changes or events of the World—the rise, progress, and fall of empires, under the special providence of God who sees their end from the beginning, and predicts their destiny and the day of their downfall; while St. John's Prophecies are of a double character, revealing the great Ecclesiastical as well as political changes which were to transpire in the Church, and the World, to the end of time.

Daniel's seven-headed and ten-horned Beast, was the Red Dragon, or the Pagan Roman Empire: St. John's seven-headed and ten-horned Beast, was the Great Dragon, or the Papal Roman Empire. They both lived three-and-a-half Times apiece; which, if both be taken together, will be equal to seven Times, or seven times 360; which equals 2520 years. So that if we date back from the founding of the American Government, 2520 years, we come up the course of time to the founding of Pagan Rome—about 737 years B. C.

Daniel records Four Periods. The first we have already noticed as being the age of his Fourth Beast, or the old Roman Empire: The ruin of the old Roman Empire was the result of its greatness, connected with its moral corruptions. God, in his providence over the Church and the World, is constantly concerned in effecting, by natural causes, the extinction

of enormously guilty nations. Rome having become a mass of luxury, weakness, and profligacy, fell an easy prey to the Northern barbarians, who poured in upon her dominions.

At the close of this Period, 1783 to 1800, Europe, or the New Roman Empire, was not less corrupt, cruel, and unjust toward the people of God, than the old Pagan Roman Empire, as the bill of grievances set forth in the Declaration of Independence of the 4th of July 1776, will fully prove. Nor were the masses of the people less luxurious, wicked and profligate; and although it had some iron in its constitution, yet, on account of its secret and public sins, which are sure to find out nations as well as men, under the ever-watchful eye of Divine Providence; the little Stone hewn out of the Mountain without hands, and the miraculous Man-child, the offspring of the Woman clothed with the Sun, were destined to dash it to atoms.

And here is the first time that a truly Christian nation, which held no alliance with Church and State union, ever overcame the Beast or Dragon of Daniel and St. John, for the space of 2520 years, and continued to maintain its Rights, Laws, and Liberty; Rights of Conscience; Laws of God, as the only Rule of Faith and Practice—and Liberty to worship God according to His commandments, and the testimony of Jesus Christ.

Daniel's Second Period, as already noticed, brings

us 30 years further down the course of time to A. D. 1813. The epoch of this Period which is 1290 years, must evidently be dated in A. D. 523 to 540, and therefore will bring us down to the year A. D. 1813 to 1830. This Period is the duration of the New Roman Empire, and is therefore to be understood as an ecclesiastical and political prophecy in relation to Daniel's Beast, which is duplicated; and which St. John saw arise out of the sea, the result of Church and State union.

In regard to this Period, Daniel says, "And to the time" that the power which offers "the daily" sacrifice, shall be taken away, shall be 1290 days. How true! What a coincidence between Daniel's Prophecy, St. John's Revelation, and the records of History. Allow the age of Daniel's Fourth Beast to be doubled, it would make it 2520 years old. But St. John's seven-headed and ten-horned Beast is but a successor of Daniel's, and therefore he is but a new form of the Roman Empire. Both Beasts have been taken out of the way of Protestant Christian nations, as conquering powers. Neither has the Beast, or Great City, which is the daily sacrifice power, ever gained the final victory, though they have fought many battles with the Woman and her children, since the Woman came into her new wilderness home.

The Third Period of Daniel, which dates at the same epoch of the previous period, brings us 45 years further down the course of time to A. D. 1858 to

1875. Of this Period the Prophet says, "Blessed is he that waiteth, (or liveth,) and cometh to the 1335 days." Now if we add 523, the year of our Lord, when the New Roman Empire, St. John's Beast began to arise, it will make 1858. Or if we allow that this event occurred as late as A. D. 540, then 1335 days, which are years, will bring us down to the year A. D. 1875.

How many thousands and tens of thousands feel and know, that Blessed is he that lived to see this year, 1858, which is called the "Second Pentecost!" And how many hundreds of thousands may yet rejoice to see 1875. This Period is graphically described, Rev. xiv: 1-6.

Daniel's Fourth Period, which is 2300 days, is to be dated at the epoch when Idolatry was established, False Doctrine introduced, and the Church corrupted by the wicked practice of its rulers and members; which was about the year A. D. 580, when the Roman Papal Government was fully established. Now if to 580 we add 2300 it will bring us down the course of time to A. D. 2880, to the end of the Woman's Second sojourn in the wilderness; which began, as we have already shown, in A. D. 1620, and was to continue 1260 years. If to 1620 we add 1260, we have 2880. "And he said unto me, unto 2300 days; then shall the sanctuary be cleansed," the Jewish and Christian Churches from all errors in doctrine, corruptions in practice, and unrighteousness in gov-

ernment; and shall be disentangled from all alliance with the State, called the Beast.

It is very remarkable that the Second sojourn of the Woman in the wilderness and the cleansing of the Sanctuary should occur in the same year: and yet it is a coincidence we should except from inspiration, in regard to the purposes of the Ruler of the Universe.

We have now passed briefly through the Prophecies of this book down to our own times. We have seen that the River of Gospel Truth flowed along the course of time, like Ezekiel's vision of the Holy Waters. We measured down through the Apostolic age to A. D. 120, we found the waters to the ankles. Again, when we measured to the end of the Second Period, to A. D. 420, the age of the Fathers, we found the waters to the knees. And again, when we had measured 1000 years, to the Reformation under Luther, we found the waters to the loins. Afterward we measured 1000 years, and before we have come near to the end of the fourth measurement, we find it is a river which can not be passed over; whose current can not be resisted; for the waters are risen; waters to swim in, where the old ship of Zion may safely go; a river deep and wide, which can not be passed over or forded. The influence of the Gospel is so resistless and overpowering, that the gates of Earth and Hell can not finally prevail against it.

We have now come to the fourteenth Chapter of the Book; and with it must bid farewell to the past,

while we cherish with heartfelt gratitude, the light, comfort, and courage, which we have received from this fountain of truth: Light to our minds; comfort to our hearts; and courage to our faith. Whatever more we have to say, refers perhaps entirely to the future, and therefore, remains to be fulfilled. The head-lands and light-houses of time, will have soon disappeared in the past; and then guided by our inspired Chart, Compass, and Quadrant, we must look to the desired Haven to which we would come.

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And I looked, and, lo, a Lamb stood on the mount Zion]—After contrasting the Holy City, the true Church; and the Great City, her heartless enemy; the woman clothed with the sun; and the great Red Dragon; the saints, and Beast, and his image, and giving instruction how to demonstrate who the Beast is, a new vision is presented to the Prophet. He looked, and lo! after the turmoil and conflict of ages had passed away, a lamb stood on the Mount Zion, which lamb, metaphorically, represents Jesus Christ in his sacrificial office, restored to the Christian Church in his instituted emblems which had been cast down from Mount Zion, the symbol of the true Christian Church. This is the holy city, restored again to its ancient order, beauty, and glory.

[And with him an hundred and forty and four

thousand]—Equal to six thousand for each of the twelve patriarchs, and each of the twelve apostles of the Lamb; which implies the high privileges enjoyed by Jews and Christians, and the great numbers of these, who fear God and keep his commandments, under the government of the two-horned Beast. This prediction is certainly fulfilled in these times, before our own eyes, in the U. S., in regard to Jews and Christians.

[Having his father's name written in their foreheads]—The term name often means, in Scripture, power, authority, and government; as "how excellent is thy name," and, "no other name by which we can be saved." Then we are to understand the term, "name written in their foreheads," that the Father's written authority was the rule of their lives; written on their hearts and treasured in their minds—written by the Spirit of God; and they evince this great work done for them by their lives, as clearly as if it were written upon their foreheads; therefore, by their fruits ye shall know them.

We have already noticed the great light and influence of the Lutheran Reformation. But the great work of grace, indicated in this passage of the Revelation, has reference to the great light—the Wesleyan Reformation in England and America, since the rise of the two-horned Beast, or the U. S. government. These have the Father's name written in their foreheads—they are professedly, openly, and

practically the children of God, by faith in the Lord Jesus Christ.

“Almost every manuscript of any importance, as well as most of the versions, and many of the Fathers, read this clause thus: Having HIS NAME, and his Father’s name, written in their foreheads. This is, undoubtedly, the true reading, and is properly received by Griesbach into the text.”

This rendering of the text makes the sense much more consistent. True Christians have the name of Christ written upon their foreheads, in their open profession and practice of the Gospel in its institution of Baptism: and so of faithful Jews, as to the requirements of the Father, in their dispensation; for the Gospel was preached unto them by the prophets, as well as to us by the Apostles, and he that, among the Jews, hears the “voices of the prophets,” and fears God and works righteousness, is accepted.

“O my people, remember now what Balak, king of Moab, consulted, and what Balaam, the Son of Beor, answered him from Shittim to Gilgal; that ye may know the righteousness of the LORD.” “Wherewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?”

This is the language of a Jew, in his dispensation, anxiously inquiring, what shall I do to be saved? Hear the answer.

“He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly; and to love mercy; and to walk humbly with thy God?”—Micah, vi.

This was the sum of the Gospel of the Jewish dispensation; and it is a summary of the Gospel of the Christian system. The Jew was saved by faith, and lived by faith in JEHOVAH, the Saviour; and the Christian does the same; and like the Jew is required to show his faith, by acts of justice and mercy to men; and by humility before his Maker. And hence it is written in both dispensations, “The just shall live by faith.”

[V. 2. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps]—The voice which the Prophet heard, was from those who compose that part of the family of Heaven, which are on earth, and will finally, through grace, pass the Jordan of Death, and join the family above, in the blissful mansions of the Heavenly Canaan.

[As the voice of many waters]—The voice of rejoicing, from the regenerated multitudes of spiritual worshipers, since the great Wesleyan Reformation, have often, at their great camp meetings, been heard

afar off, as the voice many waters : and as the voice of a great thunder. Sometimes the voice of rejoicing from the newly regenerated soul, seemed as sudden, and as supernatural, as the voice of great thunder. And sometimes, on such occasions, the cry for mercy, from a heart wounded by the Sword of the Spirit, has been as sudden, and supernatural, as the voice of a great thunder.

[And I heard the voice of harpers harping with their harps]—Here is music and melody in the very enunciation of the spiritual employment of these joyful, happy worshipers. The sounds are many, going up from a great multitude, and as the voice of mighty waters ; and sudden and supernatural as the voice of great thunder, and although sounds are many, and the voices mighty, and apparently confused, yet both harmony and melody are clearly perceived, and all inspired, sustained, and controlled, by a master Spirit, who requires that every living thing should praise the Lord.

[V. 3. And they sung as it were a new song, before the throne]—The joy of heaven was heightened, in proportion to the greater interest manifested on earth, by that part of the heavenly family which dwelt in earthly tabernacles ; for there is more joy in heaven with the angels of God over one sinner that repenteth, than over ninety-and-nine just persons who need no repentance. The same songs which had been sung in a lifeless way on earth, were now

sung by the great multitudes, with the spirit and with the understanding also; and therefore, the same song seemed, as it were, a new song. And hence, the joys of the heavenly host were heightened, and especially the joys of those faithful ones which were redeemed from the earth. And, therefore, we are told, that they sung, as it were, a new song before the throne, and before the four Beasts, and the elders; and no man could learn that song, but the hundred and forty-four thousand, which were redeemed from the EARTH.

This does not merely signify, in my opinion, the redemption and salvation in heaven; but a deliverance from all political entanglement and restraint by Church and State alliance.

[V. 4. These are they which were not defiled with women]—The term women is evidently to be understood in a metaphorical sense, as representing the Churches, in those State and Church unions, which are found all over nominal Christendom, except in America, the land where Christians are less entangled than in any other country on earth. Yet in this country there are some who maintain the same allegiance, to these women as far as they have it in their power, are defiled by the Mother of Harlots and her daughters and these women of the old world. Such persons are spiritual idolaters and adulterers, giving that honor to the creature which belongs to the Creator, and giving that to Cæsar which belongs

alone to God, and uniting Christ with Belial, by uniting Church and State, under the pretext that the Church will have the better protection and greater prosperity.

The Church of God no more needs the help of secular hands to sustain it from overthrow, than did the Ark of the Lord in the days of the king of Israel, when, for putting forth his hand to prevent it from what he conceived to be an inevitable and ruinous fall, he was punished with leprosy for life. So it has been with all those so-called Churches which have sought protection from the State. An incurable leprosy has cleaved unto them, and paralyzed their happiness, usefulness, and spiritual prosperity in the world.

But as none can worship God in spirit and truth, but genuine Christians, therefore, none but such can understand the deep things of God; Therefore, these are they which are not defiled with women, for they are betrothed unto the Lord, and have not turned aside unto another, and by Idolatry committed spiritual Adultery.

[These are they which follow the Lamb]—This appears to apply to the American churches, they came through fire, and water, into a wealthy place, when the pure woman, the true Church, sought an asylum in this far-off wilderness. She and her children became the children of Providence; and hence, these are they which watch the ways of Pro-

vidence, and follow its dictates, through evil and good report; as deceivers and yet true, as unknown and yet well-known, and enduring all, as seeing him who is invisible, notwithstanding the sneers of her who hath committed fornication with kings of the earth, and yet impudently asserts that these children of Providence were illegitimate, because they did not reckon their genealogy down through Pontifical or Apostolic Succession.

[V. 5. And in their mouth was found no guile]—They did not feel themselves under any obligations to political corporations for their protection and prosperity; and therefore they declared the whole counsel of God freely and fearlessly to sinful men of every degree, not handling the word of God deceitfully, to win public applause, but by manifestation of the truth, commending themselves to every man's conscience in the sight of God, that they were true followers of the Lamb, and therefore they are without fault before the throne of God.

Such, however, are seldom without fault before the eyes of the world, and worldly-minded professors of religion and for no other reason than using such plainness of speech, in showing Israel their sins, and Judah his transgressions.

The foregoing state of things has existed from about the time of the American Revolution, to the present period. The following Revelation, contained in the next verse, foreshows the next great ecclesias-

tical event, which has, in my opinion, been fulfilled in a great measure, and is fast progressing to completion.

[V. 6. And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people]—The other angel, which the Prophet saw fly through the midst of heaven, was to warn men of the woful curse of the Crusades, the Romish Inquisition, and the great conflict of our own times, between Slavery and Liberty. But this angel is to bring and proclaim the blessings of the Gospel, “Glory to God in the highest, on earth peace, good will to men.”

This angel, in my opinion, symbolizes the Bible; and the various societies and institutions are wings, by which the Gospel has been rapidly sent through the whole world, since the overthrow of the Apocalyptic Beast of seven heads and ten horns, and the establishment of the American Government in 1783, which we have shown to be symbolized by the Beast coming up out of the earth, after the political conquest of the first Beast, having two horns as a Lamb. It is really remarkable, that nearly all the Bible, Missionary, and Benevolent Societies in the world, have been organized within the memory of men now living, and thus proving the orderly fulfillment of these wonderful predictions. I do not think this prophecy applies to any especial messenger, order of preachers,

people, or society of Christians, whose professed object it is to send the Gospel of the Kingdom to all nations; but that it applies to the efforts which have been recently made, and are still being made, by all who love the Lord Jesus Christ in sincerity, and are laboring to send his Gospel to the nations, and give the Bible rapidly to the world, as on the wings of the wind, that it may overthrow whatsoever things are wrong, and establish whatsoever things are right.

That the reader may the more readily appreciate our remarks, we would like to give a brief account of the present state of missions in various parts of the world. But we have not room.

However, that the reader may have some idea of what the various protestant churches are doing, if faithful to their Saviour, we submit the statistics of the M. E. Church as a sample.

The statistics of 1863, present the following results: Members and probationers, 923,394; traveling preachers, 6,788; local preachers, 8,156; churches, 9,430, probable value, \$20,830,554; parsonages, 2,853, probable value, \$2,790,150; amount collected for Conference claimants, 66,410; for Missionary Society, \$399,073; for Tract Society, \$12,534; for American Bible Society, \$55,685; for Sunday School Union, \$11,633; Sunday Schools 13,008; officers and teachers, 146,967; scholars, 732,592; volumes in library, 2,300,783.

Almost every nation on the globe have either di-

rectly or indirectly received the words of eternal life by means of these societies of the various churches, so that these coincide with the prophetic vision of the Angel flying in the midst of heaven with the BIBLE, and thus having the everlasting gospel to preach unto them that dwell on the earth; even to every nation, and kindred, and tongue, and people.

[V. 7. Saying with a loud voice, Fear God and give glory to him]—This Angel speaks with a clear, loud voice, as one having supreme authority to command attention and obedience, saying, “Fear God, and give glory to him;” and this is the tenor of the voices of the prophets, in the whole Bible. Worship God, the only living and true God, whose character and attributes are revealed through the inspired writings of the Bible; for he is the Creator, Redeemer, Saviour, and Governor of all things; therefore, Let all the earth fear God and give glory to him; for to him alone, and not to idols, men, or angels, all glory, honor, and power belong.

[For the hour of his judgment is come]—In order that we may more readily and clearly understand this passage, we will here state what we have never before seen stated by any theologian: namely, that we believe that there are *three judgments* spoken of in the Scriptures.

1. The Gospel or Probative Judgment.
2. The Legal or Executive Judgment.
3. The Eternal or Retributive Judgment.

The judgment here spoken of is the Gospel Judgment; the time in which the Gospel is being sent everywhere as on the wings of the wind, and as swiftly as the lightning; for now are many running to and fro, with the Word of God, and scriptural knowledge is overflowing all lands, and therefore in this hour, the last sixty years, the men of the world have been judged; their conduct approved or disapproved, as clearly as if they had been brought face to face before the Judge of all the earth: For the Gospel of the kingdom has been preached through the written Word, or a living ministry to all nations, or will be by 1876.

The Gospel or probative judgment has been going on every day, in all past time, from the days of Adam to the present hour. "Now is the judgment of this world," and now are the princes and people of this world judged by the written Word of the eternal Judge; yet, because it is a probative judgment, in which sentence against an evil work is not speedily executed, therefore, the hearts of men are fully set in them to do evil. But we are now in the last hour, the last 60 years of this judgment; it is called an hour, on the same principle that we have shown the seventh seal period was an hour, each year being taken for a minute. Sixty years, therefore, are equal to an hour; and we are now living in the last minutes of this hour of this Gospel judgment, as we shall show in the sequel of this work.

The hour of this judgment began with the rise of Bible Society, in 1816, and ends in 1876.

[Worship him that made heaven]—And all its hosts; therefore, they are creatures, and are not to be worshiped. Worship him that made the earth, and all it sustains; and, therefore, they are creatures, and must not be worshiped. Worship him that made the sea, and all that go through the paths of the seas; and, therefore, they are creatures and shall not be worshiped; and the fountains of waters, for they are creatures, and have not saving power. The Word of God, in this hour, has gone out unto all nations; his Word doth run very swiftly; it hath gone out into all the earth, even his Word unto the ends of the world, forbidding men to worship the hosts of heaven, the inhabitants of the earth, the monsters of the sea; and also forbidding men to make a god of the waters, as the heathen make a god of the Ganges, and as some who profess Christianity, teach that men can not be saved without water, and therefore they make a god of the fountains of waters. God is evincing, in a remarkable manner, his power to save men with a free, full, and present salvation, without the aid of the fountains of waters, and judging and condemning those who would make a Saviour of the fountains of waters, whether the rivers of Asia, the baptismal fountains of Europe, or the flowing waters of America.

Daniel's 1335 days are just ending, as we shall

show; and, therefore, we may look for the glorious events spoken of, concerning Zion, to be soon fulfilled. I hold that Daniel's 1335 days were nearly completed in 1858, and in that year, and since that year, the world is experiencing, in this country, and in Europe, the fulfillment of the prophecy contained in these words: "Blessed is he that liveth and cometh to the one thousand three hundred and five and thirty days."—Dan. xii. These are prophetic days, each day equal to one year, and therefore the period includes 1335 years; and this period is just now being completed, and will end about A. D., 1876, and the world is thus beginning to enjoy the blessings so long foretold. Here we subjoin a brief account of this great event, as indicated by the following account of the recent manifestations of the Holy Spirit in various churches in the United States and Great Britain, about A. D., 1858-'59-'60:

"The bodily affection attending some of the cases of conviction had now become an ordinary feature of the revival. Beforehand, every minister and religious man in the district would have recoiled from the idea of such scenes; the reproach certain to arise would have been one ground of fear, and the danger of fanaticism, a more serious one. A revival, such as that lately witnessed in America, where the dry bones came together without any terrific shaking, was what all longed to see; and what now occurred could not have found a people less

likely to welcome any thing boisterous, or forms of worship less likely to fan wild-fire, than among the cold Presbyterians, as they were so often called. But here, by no man's desire or effort, contrary to the wish of every one, was an uncontrollable, unaccountable, somewhat—influence? stroke? disease? what? human weakness? Satanic alloy? Divine visitation? Perplexed, discomposed, awed, and startled, good men pondered much. One thing, and only one, was clear; but that shone like the sun—the moral result. The bad were suddenly good, the Ethiopian changed his skin, the leopard his spots. Instead of the thorn, came up the fir-tree; instead of the brier, came up the myrtle-tree.

“The best of miracles, the moral miracle, a work not only above but against nature, by which deeds of righteousness spring from those whose natures had been deeply depraved—this miracle was hourly wrought before all men. The servants of God hailed it, wondering greatly and rejoicing much. One and another, known as blind from their birth, always stumbling pitifully on the broad road, and making dreadful falls close to the edge of the precipice, went and washed, and came seeing; came with a firm tread into the strait and narrow road, and went on, day by day, saying to all who questioned them, ‘One thing I know, that, whereas I was blind, now I see.’ The fault found with this work wrought upon them was not that it was done on the Sabbath

day, but that clay had been put on their eyes. Why was that? It could do no good; it was not dignified. It was very improbable that such a strange and humbling circumstance should be connected with a work really divine. There must be error. The result could only be a delusion. The only possible answer was, 'He put clay upon mine eyes, and I washed, and *do see*.'

"Some asserted that a revival, accompanied with similar affections, had never occurred in the Church of England. They were told, among others, of Jno. Berridge's Church, at Everton, in Bedfordshire, in the year 1759, just one hundred years ago. Others cried, It is all hysteria; its cause, close air, and girls its subjects. But open fields, road-sides, markets, and the cool of evening, often witnessed these prostrations. Only girls! why, bony, working men, with arms like the handle of a spade, of lymphatic, bilious, and sanguine temperaments indifferently—men, the like of whom not three doctors living ever treated for hysteria—felt this influence. We do not explain it; but we are very sure some who imagine they do, ought to read what others attempted in the same line, respecting the preaching sickness in Sweden, or the great revival in Cornwall, and then go to the scenes of those movements, and learn how far the lapse of years has accredited the imagined explanation.

"Others say that it is all produced through ap-

peals to the base passion of fear. Fear is not base in itself. Love, ill-directed, often drags us through vile mire; and fear, ill-directed, drives us from right into wrong. But, fear of God, fear of sin, who shall call that base? The voice of the blessed never appealed to a base passion; and of all those implanted pure in my nature by his hand, and fouled by my first father's sin, no one is more frequently addressed by his voice than the fear of the LORD. Base! He lifts us up, as on eagle's wings, and sweeps heaven and earth, the caverns of death, the unfathomed sea, with the question, 'Where shall wisdom be found?' and, returning from such a flight as the soul of man is nowhere else carried over—Job xxviii, 12, etc.—he sets us down with this everlasting lesson. 'Unto man he said, Behold the fear of the LORD, that is wisdom.' But were fear base, we declare that we heard no preaching on the scenes of the revival in which fear of damnation, of unquenchable fire, of body and soul being cast into hell, of weeping and wailing, and gnashing of teeth, of outer darkness, of many stripes, of torment in flame, of God's most terrible wrath against impenitent sinners, was appealed to, either with frequency or plainness, comparable with those found in the discourses of him who was the Word of God: and who shall dare to call that which he did, appealing to base passion?

"To accuse the minister of Ulster of 'getting up' these affections, is as rational as to suspect physi-

cians of bringing an epidemic. The course taken by a *Lancet*, in charging them with rascality, reminds me of what happened to a relative of my own, in a large English town, in 1832, when he was mobbed and pelted for spreading the cholera. The ministers were at first terrified by the affections, and became reconciled to them only after much evidence that, amid them—they at first thought, in spite of them—the LORD was manifesting his regenerating power in a way never seen in Ireland before.

“The popular speech now became affected by the feeling that the revival was a visitation from the hand of God, in the same sense as an epidemic. The common mind did not care to sift second causes in the one case more than in the other, but passed through them to the instinctive conclusion, that no matter to what extent they were employed, they did not originate and could not direct the visitation. In common parlance, a person ‘affected’ was a ‘case;’ being under conviction was being ‘very bad;’ finding peace was becoming ‘better;’ and so all the expressions describing sickness and recovery were adopted. But, notwithstanding this, the reformation of manners and morals proceeded with rapid steps. Each fresh convert became a soldier fighting against sin; the boldness of habitual transgressors forsook them; the public mind became pervaded with a conviction that God was directly dealing with his fallen creatures, for their salvation.

“The effect of teaching by facts instead of by words, was daily growing plainer. The primary lessons of Christ’s ministry, ‘Ye must be born again,’ so hard to write upon the convictions of a community by mere language, now became part of the popular perceptions. A hundred cases of change from wicked to holy lives, taking place before every man’s eye, among his neighbors and kinsfolk, made him feel that salvation from sin was not a dream, and preparation for heaven not a death-bed ceremony. In one thing all the dispensations agree; the ministry of the prophets, that of John, of Jesus, and of the Apostles, all make God’s first call to man, *repent!* Even in theory this had passed from the sight of many Christians; and books, not very old, may be found, in which men well placed in God’s Church, do not know where to fix repentance in Christian life, at the beginning, middle, or end. But the voice of Christ, and of his own messengers, ‘Repent and believe the gospel,’ was re-echoed by every case of conversion which occurred, till, clear as day, the correspondence between the word written and the work wrought gave to theologians the clear conception, to the populace the prompt instinct, that the foundation of the Spirit’s work in the soul of man is laid in repentance and faith—repentance from dead works, and faith toward God: that the high office of Christ enthroned is ‘as a Prince and a Saviour to

give *repentance* to Israel and remission of sins.'"—*Arthur.*

[V. 8. And there followed another angel]—This is another one of God's messengers or agents, which has made its appearance since the founding of the great European and American Bible Societies. This Angel or agent of God, began to go forth about A. D., 1845. Since that time, this angel has been known by the names of the "Christian Alliance;" "The Foreign Evangelical Society;" "The American Protestant Society;" and now, "The American and Foreign Christian Union." This Angel, or Society has done more to call public attention to the corrupt and morally fallen condition of this spiritual Babylon, than had been done before for three hundred years.

[Saying Babylon is fallen, is fallen]—This is universally understood among Protestants to be a prediction concerning Rome: and it is certain, that the Jewish Rabbins, before the Christian era, represented Rome under the title of Babylon. And this is even now true of Rome, Pagan and Papal, Political and Spiritual. Rome is twice fallen; twice dead, politically and spiritually, though not yet plucked up by the roots. It is endeavoring, however, as we have shown, to give its remaining power unto the Image of the Beast, by becoming a component part of it. It is now in Europe, as well as this country, a kingdom divided against itself, and, therefore, according

to infallible Wisdom will be finally and forever overthrown, even that great city, contrasted with the Holy City, in the XI chapter of this book.

[Because she made all nations drink of the wine of the wrath of her fornication]—Here the reason is given why Rome is twice fallen. Sin is the reproach and ruin of any people. Idolatry is emphatically called sin. The sin of Ahab, and the sin of Jeroboam the son of Nebat, who caused Israel to sin, was Idolatry; and he caused Israel to turn away from the true God, to commit Idolatry, which, in the text before us, is metaphorically called fornication; because it is illicitly rendering that to Idols which alone belongs to God. She first made all nations, under her control, drink the wine, the deceitful and intoxicating wine of her Pagan idolatry; and afterward, of her Papal Idolatry.

Wine is used metaphorically to represent doctrine; many of her doctrines are the very opposite of the truth of God: the doctrine of the devil. Therefore her wine is a mocker; promising happiness, but bringing reproach. And her strong drink is raging; promising prosperity, but bringing eternal ruin. Her wine is not from the grapes of the uncursed Eden; but from the bitter fruits of her sister Sodom!

[And a third angel followed them]—By the Bible, the first of these three angels, or messengers, or agents of God on earth, the everlasting Gospel, was preached unto all nations. By the second angel, the

Protestant Christian Alliance, the fallen, corrupt, and idolatrous character of Papal Rome, Spiritual Babylon, is shown more fully to the world, because of increased light, than at any former period. All these events have occurred since the rise of the two-horned Beast, the United States government.

It is my opinion, that the third angel which followed them, has not yet fully accomplished, though he has commenced, his work of reform among men; saying with a loud voice, speaking in a language not to be misunderstood, if any man worship the Beast, reverence and obey the laws of Pagan Rome, whose practical and principal maxim was, "Might is Right," the same shall drink of the wrath of God: or, if any man worship the image of the Beast, reverence and obey the laws of Papal Rome, whose practical maxim has been the same as that of her Pagan parent: For we have shown that the Pagan and Papal Corporations were made as nearly alike as possible, by Constantine the Great; and therefore, the one is the very image of the other. They sustain the relation of cause and effect to each other.

And hence, both Pagan and Papal Rome have, both by precept and example, insisted on the right to exterminate by bloody wars, or the bloodier Inquisition, all who oppose them, or barely refuse to submit to their political or priestly dictation, which we have shown to be an Image to the Beast; and all this is also true of the Southern Confederacy. And this is the

standing rule of the Papal Corporation to this day, for the General Council of Trent, which was the last of these infallible conventions which was ever held for the purpose of expressing the mind of the Beast, did enact and announce to the world, what it never has annulled. This assembly in its second session, "enjoined the extermination of heretics by the sword, the fire, the rope, and all other means, when it could be done with safety." If any man confess by his words or works, that he is an obedient servant of this Beast, or his image, the Southern Confederacy, he must suffer the dreadful consequences announced by this angel; for by him, the mouth of the Lord hath spoken it.

[V. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb]—Those who have willingly and willfully drunk of the intoxicating wine of idolatry or spiritual fornication, political Idolatry, as well as those who put this accursed cup to their neighbor's mouth, shall drink of the wine of the wrath of God. The legal or executive judgment, in my humble opinion, began with the going forth of this third angel A. D. 1815. The strongest evidences of the divine indignation, is the stirring of the hearts of men to war, as a means of summary punishment and execution of nations for their sins,

and to prepare the way for his peaceful kingdom in the world. War, famine, and pestilence, are evidences and executioners of the divine indignation, and are the three brothers and sons of destruction!

[Which is poured out without mixture into the cup of his indignation.]—The disapprobation of God, is now in A. D. 1860 about to be revealed from heaven in a remarkable manner, against all ungodliness and unrighteousness of men; and especially against those who hold the truth, and yet hold it in union with unrighteousness, even the basest of sins—Slavery and idolatry. According to the signs of the times, and the indications of this prophecy, God is about to enter into executive judgment with the nations, and shake terribly the earth.

The first angel, the Bible, the messenger of God to the nations, has called all men everywhere to repent, and obey the Gospel, in view of this executive judgment day.

And the second angel, or Divine messenger, the Christian Alliance, lifted up its voice long and loud to all Papal Corporations, as far as possible, to come out of spiritual Babylon, for she was fallen—fallen, corrupt, cruel, and unjust.

And the third angel followed them and has declared that those who refuse to repent and believe the Gospel, and turn away from dumb idols, and serve the living God, after having been so solemnly warned by the two former angels; that in justice to the divine gov-

ernment, God would give them over to hardness of heart, and a reprobate mind, that they might believe a lie as those do who believe Slavery to be a Divine institution, that the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb even in this life. Whatever others may think of this fire and brimstone, I think it is used in this passage, as the emblem for gunpowder and fire arms, the means to be used in putting down the present rebellion. This prediction is now being fulfilled in our own nation. Are fire and brimstone being used? Is the prediction then fulfilling? Here the prophecy of Ezekiel is fulfilling in regard to this nation and the Southern Confederacy.

“And I will call for a sword against him [the Southern Confederacy,] throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the LORD.”

[And he shall be tormented]—Every one who loves not the Lord Jesus Christ in sincerity; and the evi

dence of the insincerity of such a one shall be seen in his forehead or hand; for by his words or works, he will be condemned or justified.

If this is only a figure of speech, or merely comparative punishment, then the reality must, in the necessity of the case, be greater, for it is a universal rule to compare the less with the greater; as hot as fire—as white as snow—as cold as ice. Then fire, snow, and ice, possess the qualities inherent to each in a greater degree, than those things compared with them.

Therefore, if the torment, which the incorrigibly impenitent shall eternally endure, and it will be for God alone to judge who he is, be not fire and brimstone, then it will be a sorer punishment, and the smoke of their torment ascendeth up for ever and ever.

That the term smoke is used by metonymy, for evidence or testimony, will appear evident to any one on a moment's reflection. So the testimony of their torment, who are finally impenitent, will ascend up continually, forever and ever, so as to be seen by the holy angels, all the heavenly host, and in the presence of the Lamb. And in all this there will doubtless be infinite wisdom and goodness displayed; as this exemplary punishment will be to the heavenly hosts, what the destruction of Sodom and Gomorrah has been to the probationary mortals of earth. And so likewise putting this rebellion down with fire and

brimstone will teach the nation a solemn lesson. "I will therefore put you in remembrance," says St. Jude, "though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of Eternal fire."

So these idolators, or spiritual fornicators, are set forth for an example; the smoke of their torment ascendeth up forever and ever, as a warning to the holy angels, the heavenly probationers; for those angels which fell, must have been in a probationary state; and we have no evidence that this is not still the condition of the holy angels, and that this condition may not eternally continue to exist.

This prophecy is now being fulfilled, in 1860, in that God is causing the Beast, the Papal Corporation, and the Antichrist, to destroy each other: for "every man's sword is against his brother," in the seat of the Beasts, the country which had once the "mark of his name," power, government; the Roman Political and Papal Empire.

[V. 12. Here is the patience of the saints: here

are they that keep the commandments of God, and the faith of Jesus]—Patience is a virtue comprehending all minor virtues; here is the contrast between those who have the patience of the saints, and those who have had no patience with the government of God, or with the failings or faults of their fellow-men; and therefore have lived and died in rebellion. The patience of the saints enables them to believe all things which God requires; to hope for all he has promised; to love all he has made; and to do all he commands: here are they that keep the commandments of God, as contained in the Old Testament, and the faith of Jesus Christ, as set forth in the New Testament, whether they be called Jews or Christians.

I can not leave this subject without suggesting, that this third angel, will be a society of true Christians, into which will be gathered all who are opposed to war, unless it be absolutely for defense, and that it will be made a test of membership, in this peaceful fraternity, to admit no one, who would disobey God, to obey men, by going to an aggressive war for any pretext whatever. For although this angel ushers in the executive judgment day, God will make his enemies their own executioners.

[V. 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth]—In the eleventh verse we have the never-failing promise of God, as to the doom of

the finally impenitent, and especially of those who worship the Beast, by doing those things which the Beast commands, rather than obey God; and doing the things which his image requires, to the neglect, or rejection of the faith of Jesus, the Gospel system of doctrines and duties, precepts and promises, of which Jesus Christ is the original author; and he will perform whatever he has therein threatened, or promised, against whosoever worship the Beast, or receive the mark of his name—the mark, sign, or evidence of having the name or being under the dominion of the Beast or his image; through whom the old Serpent, the Devil, exercises his power, and requires submission to his Laws among the children of disobedience, and rebellion.

But in the passage before us, we have the voice of Truth, the heavenly promise, in regard to the happy condition of those who have lived and died the true and faithful servants of God, saying, “*Blessed are the dead which die in the Lord.*”

This blessed promise was announced by a solemn voice from heaven, as the information about to be given was of the utmost importance to the faith, hope, and happiness of the people of God; and the Apostle is to record, *to write what is said*, that it may be read, and heard, and heeded, not as doubtful tradition, but the everlasting truth of God. The Loyal Soldier feels that he has God, right, and truth, on his side: and therefore he is borne above the

disheartening fears that trouble the guilty minds of wretched men.

[Blessed are the dead]—They are not extinct; they are not annihilated; they are only separated from us by the veil of invisibility; they are happy; even happier than when in the fleshly form; for they have only departed from their earthly tabernacles, and are clothed upon by their spiritual house from heaven, which is prepared, as we have before stated, at the instant the Soul leaves the body; which the spirit enters, and departs from earth to be present with Christ, and the glorified saints in heaven, which is far better. Therefore all such are happy in the company of their Lord and elder brethren, the Patriarchs, the Prophets, the Apostles; and the holy company of Martyrs, who have died for the Lord; in cruel wars and bloody persecutions; but these are just as happy as those, although they die in the Lord, in obedience to the Lord in the defense of his righteous government, in these woful times, when a man is called to test his faith by a martyr's death. Hence such are happy, because they are taken away from the evils which come upon the earth, and because they enjoy a lively and conscious state of blessedness in the presence of their glorified Lord and Master; and in the joyful recognition of their friends in heaven.

[Which die in the Lord]—In the favor of the Lord; for living and dying in the loving and obed-

ient service of the Lord. He that would die the death of the righteous, must live the life of the righteousness. 1. They are happy in the conscious faith that they die in the cause of God. 2. They die under a consciousness of the approving smile of the Lord. 3. They die in the glorious hope, which is full of immortality, that they shall live and reign forever and ever in the kingdom of God.

[Yea saith the Spirit]—The Holy Ghost promptly confirms the promise, which emanated from the invisible voice from heaven, so that by the word of two immutable witnesses, the promise is confirmed, and the reason given why those who die in the Lord are happy from henceforth; from the time of their happy death; no labors of body or mind, tribulation, or distress, shall disturb the happiness of their heavenly rest.

[And their works do follow them]—Those whom we have been instrumental in converting to Christ, are our works in the Lord; they are our husbandry in the Lord; and they are the works which do follow us; do walk in the steps of our faith; follow us as we follow Christ, and they have been led to this by our Godly precepts, and pious examples. And after we have died happy in the Lord, they will follow us across the Jordan of Death, and hail us happy in our heavenly homes.

It was, and is the doctrine, fully and clearly inculcated by the Rabbins, the ancient Jewish teachers,

that as soon as the souls of the just departed from this life, they ascended immediately to heaven; and the same personification is observed, in their writings, as that in the text under consideration.

“Come and see. If a man observe a precept of the law, that work ascends to God, and says, such a one performed me. But if a man transgress the law, that sin ascends to the holy, blessed God, and says, I come from such a one, who perpetrated me.

“This and that hast thou done, in such a place, on such a day; and each man shall subscribe this with his own hand, and not only this, but he shall acknowledge the sentence brought against him is most just.” The meaning of this appears plainly to be, that the works of good and bad men follow them to the judgment-seat of Christ, at the last day, or final judgment; and every man will be rewarded accordingly as his works have been in this world.

This prediction, Blessed are the dead who die in the Lord, is now being fulfilled in this present war, and is evidently revealed for the comfort of the faithful; for whosoever is fighting to maintain this government, is a *servant* of his country, and a *servant* of the Lord, and therefore, where *I am*, *there shall my servants be also*.

14. And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

[And I looked and behold a white cloud]—A cloud is a collection of particles of water, generated from the vapors of the Earth, so as to become visible to the eye. Water is the emblem of people; but a cloud is a multitude of waters; therefore it is the emblem of a great multitude of people. It being a white cloud, signifies white people, or people assembled for a wise and pure purpose. This I believe signifies the Loyal people of the United States, united together for the vindication and defense of their righteous government!

[And upon the cloud one sat like the Son of Man]—The one like the son of Man is the U. S. Government. The people are the cloud that uphold the government. But how is this Government like the Son of man? We answer in many ways, in all its departments, legislative, judiciary, and executive; as also for the very purpose for which under God, it was brought into existence. We have to compare the character of things, in order to know or perceive their coincidence or disagreement. What then are some of the most obvious traits of character coincident between this government and the Son of man?

1. The Son of man came as the Saviour of the world, bringing glad tidings of great joy unto the people. So the United States government was brought into existence by the providence of God, to be the Saviour of the nations, and an asylum for the oppressed of all people.

2. But the Son of man came to set up his government in the days of kings, and they sought the young *child's* life to destroy it. So of this government, it came into existence under regal oppression, and kings also sought its destruction, in the days of *its* infancy.

3. The government of the Son of man was according to the law of God. So it has for the most part been the rule of action for this government.

4. The Government of the Son of man was designed to be aggressive, and finally to overthrow whatsoever things are wrong in all the world. So it was the object of this government to throw off the yoke of oppression from all mankind.

5. The Son of man came to be the light of the world and to do good of every possible sort to all men. So it is the object of this government to educate and enlighten all classes, and extend equal rights to all men.

6. The Son of man was betrayed by one of his own household. So was this government betrayed by those who occupied the highest chamber in the house of the Nation.

7. The enemies of the Son of man have often been they of his own household. So it has been with this government.

8. It was a special part of the mission of the Son of man to proclaim liberty to the slaves and deliverance to the captives. So it is of the United States

of America, to proclaim liberty by the President's Emancipation Proclamation.

9. But finally the Son of man has all power over all his enemies, whether they be hidden or avowed, and, unless they submit to him, he will miserably destroy them. So it is with this government, it has complete power over all its enemies whether hostile Rebels, or secret sympathisers; whether home or foreign foes; and will bring them to submit to his legal requirements, or crush them out of existence.

[Having on his head a Golden Crown]—A Golden Crown is the symbol of the highest honor, splendor, dignity and power. And is not this true of this government? What other government has ever acted more honorably with its people? What government has a greater renown than this government? What government ever evinced greater dignity, than has been manifest in this nation, by a million of men, hasting at its bidding to its rescue, in the dreadful day of danger? What government has in the days of war ever developed so great a power, legal, financial, and agricultural, mechanical, commercial and military?

[And in his hand a sharp Sickle]—The emblem of supreme power over all his enemies, who are as completely under his control, as the harvest field is before its reapers. The sickle is sharp, signifying how certainly and completely the work will be done. Is it now being thus done in our own land?

[V. 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.] Although all judgment, probative, executive, and retributive, are committed to the Son; yet these events take place at an appointed time, to execute the judgments which God has decreed.

[And another angel came out of the Temple]—This prophecy refers to our own country and government, and this present war between the friends of slavery and the lovers of liberty. The angel or agent which the prophet saw come out of the Temple was Abraham Lincoln, the President of the United States. The White House or Capitol is the Temple to this Nation.

[Crying with a loud voice to him that sat on the Cloud]—We have already shown what was meant by the cloud, and him that sat on it; he is the U. S. government. The president then called with a loud voice, when seven hundred thousand men heard him, and came to reap and thresh the evil political harvest that had grown on Uncle Sam's great plantation.

[Thrust in thy Sickle, and reap—This was the proclamation from the commander-in-chief of this nation to begin to reap the Rebellion out of the way of the government. The sickle is the symbol of war. As reaping is a tedious, but certain method of cutting down a harvest; so it also implies the slowness and

certainty with which the reaping of this Rebellion will be accomplished.

[For the *time is come* for thee to reap]—Here I will give the reader the exact language I used in regard to this event long before the war began. “When this time is to be I do not feel that I can venture to say with certainty, as it is an unfulfilled prophecy in 1860 ; but as these angels, mentioned in this chapter, have followed each other in regular succession, at intervals of about thirty years, I therefore conclude that the mission of the third angel, mentioned in this chapter, will be fully accomplished by 1876.”

The earth here is used metaphorically for the evils of political governments. They are the world's great harvest, and must be reaped out of the way, to make room for the Millennial kingdom. And it is a ripe harvest, ready to be cut down when the reaping time comes. God does not do his work prematurely: these are fully ripe ; have accomplished all the purposes which he has permitted, by which he has often made the wrath of man to praise him : but now, as the cup of their iniquity is full, the remainder of their wrath he restrains by reaping this harvest of the earth, which in the appointed time is fully ripe.

[For the harvest of the Earth is ripe]—That political harvest, slavery, which had been long sown, and growing through successive ages, had at last fully matured ; and it is now ripe. And I said to men in the South, long before the war commenced,

that if I was right in my interpretations of prophecy, that there will not be a man found in the United States to buy or sell a slave against A. D., 1876. So far I have certainly shown a clear coincidence between the teachings of prophecy and the records of history ; and therefore I am satisfied that I am right in my interpretations.

[V. 16. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped]—He maketh the clouds his chariot ; he rideth upon the wings of the wind ; a fire goeth before him ; it is very tempestuous round about him ; it shall devour his enemies. “ For behold ! the (executive judgment) day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble—of no more use or value than stubble, but to be taken out of the way of the Millennial dispensation. And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch—(parent nor offspring.) And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.”—Mal. iv.

[And the earth was reaped]—How suddenly God executes his judgments ! and he is no respecter of the forms or names of political governments ; he will suddenly reap them all out of his way, to make place for his own kingdom, which is an everlasting kingdom, and his dominion, which shall have no end.

This prophecy is describing the same events, in my opinion, which Joel announces in the third chapter of his prophecy :

“Proclaim ye this among the Gentiles ; Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up : Beat your ploughshares into swords, and your pruninghooks into spears ; let the weak say *I am strong*. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat ; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness *is* great. Multitudes, multitudes in the valley of decision ; for the day of the Lord *is* near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the LORD *will* be the hope of his people, and the strength of the children of Israel. So shall ye know that *I am* the LORD your God dwelling in Zion, my holy mountain.”

The government has fulfilled this great prophecy ; first, as a military necessity, reaping slavery out of the way, by the Emancipation Proclamation ; and

then as a legal and moral necessity, He is refining by the appliances of war, the rebellious friends of slavery, those that produce this evil harvest.

[V. 17. And another angel came out of the temple which is in heaven, he also having a sharp sickle]— All truth is consistent ; so are all the prophecies of the Old and New Testaments when they relate to the same events. This angel represents many in one ; or, in other words, is a representative of the angels that go, at the *executive judgment day*, to gather together the elect from one end of heaven to the other ; and gather up the tares when the harvest of the earth shall be reaped, and gather them in bundles to be burned ; and gather his wheat into the garner, the Heavenly Jerusalem.

The first temple was an earthly or political temple, as we have seen in the above interpretation. This angel coming out of the temple which is in heaven, signifies that an agent of power from the Church of Christ, has also a sharp sickle to reap the evil of slavery from the fields of the Church, which was as great an evil to it, as the harvest of the earth was to the political government of the nation.

This is now being fulfilled in the present action of the general conference of the M. E. Church, May A. D. 1864, which is now one of the most powerful Angels or agents in Christendom. This verse describes the action of the delegates of the Church ;

and the next verse shows that this action will be highly approved and loudly applauded.

[V. 18. And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the cluster of the Vine of the Earth ; for her grapes are fully ripe]—In all probability, this is the same angel mentioned in the eighth and ninth chapters of this book, which stood by the golden altar of burnt offerings, to offer that incense to God, which represents the prayers of the saints ; and this angel represents here, what we intimated in those places, the true ministers of the golden altar, the Gospel dispensation, who by this time, have fully preached the Gospel in all the world, to every creature, as a witness unto all the nations, and now unite their voices, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the Vine of the Earth : for the political evils in the government—is the Vine which has produced these Papal Corporations, these branches and clusters ; and her grapes are fully ripe.

We have labored as faithful vinedressers, under the directions of the great Husbandman, and we looked that it should bring forth good grapes ; but it brought wild grapes, which are sour and poisonous ; and they are *fully ripe*, so that we are able to judge correctly of their quality. “Yet I had planted

thee a noble vine, wholly of a right seed ; how then art thou turned into the degenerate plant of a strange vine unto me ?"—Jer. ii : 21.

"For their vine *is now* of the vine of Sodom, and of the fields of Gomorrah ; their grapes are grapes of gall, their clusters are bitter, even bitter as worm-wood, and their wine (their doctrine) *is the poison of dragons.*"—Deut. xxxii : 32.

[Which had power over fire]—The word *fire* occurs sixteen times in this book. In this passage I think it signifies the holy Scriptures. Fire is one of the four elements recognized by the ancient philosophers, which not only affords light and heat, but is an agent whereby we test the purity or impurity of metals. Therefore the word of God is compared to fire ; like fire it is powerful to warm, melt, and purify the nations ; to refine from the dross, burn up the chaff and consume the stubble ; It is full of life and energy. The Apostle Paul says that every man's doctrine shall be tried by fire, that is by the light of the word of the Lord, to know whether it is corrupt, cruel, and unjust, or pure, true, sound and solid.

[V. 19. And the angel thrust in his sickle into the earth, and gathered the Vine of the Earth, and cast it into the great wine-press of the wrath of God]—God destroys first all the political evils of governments under the metaphor of a ripe harvest-field, and then immediately executes vengeance on all cor-

rupt Ecclesiastical powers, doctrines, and Papal Corporations, under the metaphor of the Vine of the Earth; the Antichrist; as opposed to, or in the place of, Christ, the True Vine; and thus, when the executive judgment day comes, all things shall be put under his feet, and he shall reign without a rival, in all the world's wide dominion, throughout the pure, peaceable, and glorious years of the Millennium.

[V. 20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse's bridles, by the space of a thousand and six hundred furlongs]—It would seem as if Divine wisdom would demonstrate, to the last degree of certainty, who is meant by the Vine of the Earth, by foreshowing where this wine-press is situated, and where these clusters of bitter grapes are trodden.

The city mentioned in this text, in my judgment, is synonymous with the Great City; which we have noticed in our annotations on the eleventh chapter. And this Vine of the Earth, instead of the Vine of Heaven, had its roots in the great city, Pagan Rome, now Papal Rome, which sent out its branches through the world; but in modern times her branches have been pruned away, and her boughs and clusters are found in a much smaller compass, and will be still more circumscribed, before the executive judgment day ends, A. D. 1876.

Any person who will look at a map of Europe, will see a small province, having The City, or Rome,

for its capital or seat of empire. Around Rome, and northward as far as the River Po, is a cluster of States, entitled the "STATES OF THE CHURCH." Now these States exactly answer the description of the cluster of the vine, for they are a number of things of the same kind, situated near to each other, or growing together. Now it is stated in geographical works, that the States of the Church, or St. Peter's patrimony, extends from Rome, The City, to the River Po—and that the distance is two hundred Roman or Italian miles, or a thousand and six hundred furlongs.

"Now," says Dr. A. Clarke, "if this be so, the coincidence is certainly surprising, and worthy of deep regard." Any person who has an accurate and well-defined map of Europe, where the scale of miles is given, will learn by actual measurement, that the distance from the City of Rome across the "States of the Church," to the River Po, is just 200 miles or 1600 furlongs. From all these circumstances Papal Rome must be meant; for the Papal Corporation we have found to be the Beast, the Vine of the Earth, the very Root, from which this cluster of States has as naturally grown as clusters of grapes grow from the vine.

In this chapter are nine important prophecies. Christ is seen under two symbols. That of a Lamb, representing his character as our great High Priest; and that of one sitting on a White Cloud, the emblem of his Regal dignity and power. Seven angels are

seen going forth as messengers of God to execute his will. The voice of the Invisible is four times heard to confirm these prophecies. And I here repeat my opinion, that all the prophecies in this chapter will be fulfilled in about twenty years, from 1860, if accomplished, as these revelations have been, in regular chronological order.

This I said years ago, and we see now that these Revelations are being fulfilled to the letter in regular order. And now the indications seem clear, that all these prophecies, in this Chapter, will be completely fulfilled by A. D. 1875, the characters, actions and events of this Chapter, have occupied the *first vial period*, from A. D. 1680 to 1860, and part of the Second vial period up to 1864.

CHAPTER XV.

REVELATION, CHAP. XV.

PART FOURTH, PERIOD FOURTH—CONTINUED.

This Chapter reveals an Angel coming down from heaven to declare the certain and severe punishment of the enemies of truth, and pure religion, from the present time, to the end of this Period, A. D. 2880.

Orders are given by a great voice, from the Temple in heaven, to the seven Angels, which are elsewhere called the seven eyes or seven Spirits of God, to pour out their Vials. This appears to have reference to the ancient custom of anointing kings. And thus Divine Providence anoints seven successive powers, through which, by natural and ordinary means, to punish and destroy his enemies; False Religion, and a corrupt and wicked government in the world.

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And I saw another sign in heaven, great and marvelous, Seven Angels having the seven last plagues; for in them is filled up the wrath of God]—In the twelfth chapter, the Prophet announces that he saw a great sign or wonder, a Woman clothed with the Sun; and then another sign or wonder a great Red Dragon; and now this is the third sign or wonder, which the prophet has seen in the world's grand panorama; and this he calls great and marvelous; Seven Angels, having the seven last plagues.

It is remarkable that seven angels, and only seven, seem to be employed to accomplish the purposes of God in regard to the affairs of this world. We noticed, in the last chapter, that only seven angels were employed in bringing about the fulfillment of those important prophecies, concerning the enemies of his Church and government, represented under the emblems of a ripe harvest and vintage, whose clusters were fully ripe. These events were represented in a concise view, stretching out over a vast field of time, as I suppose, of more than a thousand years; of which times and events, I apprehend, these seven angels and seven plagues are detailed accounts, and are a doubled representation of the seven angels which sounded the seven trumpets; so seven angels pour out the seven vials. Angels are always represented as the agents of Divine Providence, throughout the amplitudes of creation, going with the celerity of lighting to obey the commands of the Almighty.

[V. 2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the Beast; and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God]—Sea, as we have said, symbolizes a corrupt Church and State union government; but when the similitude is qualified by glass or crystal, it denotes a clear, pure, and holy Church. So in the similitude before us. And mingled with fire, implies that such a Church filled with

the fire of divine truth, love, and power ; filled with the Holy Ghost, the spirit of truth, love, and power. Such a Church is a burning fire, and shining light in the world.

And just such a Church as this, we expect to see, when the executive judgment day, described in the previous chapter, has reaped the Harvest of the Earth, and gathered the clusters of the Vine of the Earth, and cast them into the wine-press of the wrath of God. Then we shall see them that have gotten the *victory* over the *Beast*, and over his *image* ; and over his *mark*, and over the *number* of his *name*, stand on the sea of glass, having the harps of God ! To stand on the sea of glass, is to enjoy the privileges, dignity, and glory of this high, holy, and joyful heritage of God's people, in this Millennial Church.

[Having the harps of God]—Harps forever in tune, time, and harmony, played by hands which shall never hang down with sorrow, or hang their harps upon the willows of affliction ; because they have gotten the victory over all their oppressors. [The Beast]—he is the Pope at Rome ; his image, the men of great sins ; his mark, a Papal Corporation, the number of his name—he is the Antichrist—each are 666, as we have demonstrated in the thirteenth chapter.

[V. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints]—The

song of triumph sung by the host of God's redeemed people, after they came through the Red Sea, was inspired by Christ, and given to the people by Moses. It is but one song; inspired by Christ, and given by Moses, and therefore called the Song of Moses, the servant of God, and the Song of the Lamb. And this song, in all its spirit and import, will be sung by the triumphant host of the Redeemed from the Egypt of this world, when the Red Sea, of persecution and war shall be dried up, and our last enemy, after our last conflict is over, shall be cast into the Sea of Fire, at the executive judgment day, as Pharaoh and all his host were cast into the Red Sea, to arise no more at all to afflict the people of God, whether Israelites or Christians.

[Saying, Great and marvelous are thy works, Lord God Almighty]—God's works, in the destruction of his enemies, as to the time, the manner, and the means, are great and marvelous—great as to the time, when most needed; and marvelous as to the manner—suddenly, in a moment, when they were perfectly helpless—and as to the means, his own omnipotent power through natural causes, which they can not gainsay nor resist. O, my God, may I not be found among thine enemies!

[Just and true are thy ways, thou King of saints]—Just in all thy judgments against all the workers of iniquity; and true in all thy promises of grace and providence to thy people, showing thyself to be

King of saints; enacting all their laws, supplying abundantly all their wants and defending, protecting, and saving them; but miserably destroying all their enemies in thine appointed time, manner, and means, which shall most redound to thy glory, and to the good of thy people, and the peace of thy kingdom forever and ever. Therefore, when we thus consider the character and attributes of Jehovah, we see that in every step he takes in grace or providence, it is in power, justice, and truth; and that his power enables him always to work according to his wise and holy will, in fulfilling his promises to his people, and performing his threatenings against his enemies.

[V. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgment are made manifest]—Thy power, glory and kingdom. For thou only art holy—for thy kingdom, power, and works are all holy; for thou wilt destroy all that destroyed the earth, and laid waste their heritage; for thou wilt cut off the *harvest* and the *vintage of the earth*. Therefore, all nations shall come and worship before thee; “And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one.”—Zech. xiv: 8. For all other kings and kingdoms shall be destroyed, and Jesus Christ shall be king over all the earth; for thy judgments are made manifest; both the probative and executive judgments are everywhere manifest, and

therefore the nations shall fear God, and keep his commandments.

[V. 5. And after that I looked, and beheld the Temple of the Tabernacle of the Testimony in Heaven was opened]—After the Executive Judgment day shall have passed, by which the Harvest and Vine of the Earth are gathered out of the way, so as not to disturb the peaceful times of the people of God, the Temple of the Tabernacle of the Testimony in heaven shall be opened; by which I understand the Holy City or sanctuary, which was trodden down, will be restored to its ancient order, beauty, and glory; that the true Temple service will be reopened; the woman will then come out of the wilderness the second time, and bring with her the pure Word of God, symbolized by the Tabernacle, because, like the Tabernacle, it contains the Testimony of the two witnesses.

The first Tabernacle contained the Testimony; namely, The Two Tables; Aaron's Rod; the Pot of Manna; the Holy Anointing Oil, etc.; and were the symbols of heavenly things and things pertaining to the Gospel dispensation; all bearing testimony to the truth, grace, and providence of God, in behalf of his word, his institutions, and his long-oppressed people. When this Temple is thus opened, God will gather his ancient people from among the nations, as he hath foretold by his ancient prophets; and Jews and Christians shall be one fold under one shepherd.

O! how I long to see that day, when there shall be

nothing left to hurt, offend, or destroy, in all the holy mountain of the Lord!

[V. 6. And the Seven Angels came out of the Temple, having the seven Plagues, clothed in pure and white linen, and having their breasts girded with golden girdles]—These Angels came out of the Temple, evincing their attention to the service of God, and that they will pour out these plagues upon the earth, whenever and wherever he directs them.

They were clothed in pure and white linen—the emblems of their purity of motives, and innocence of conduct; which are the only robes that can secure eternal protection even to angels. Their habiliments were those of the holy priesthood, and were uniform with that of the High Priest of our profession, as described in the first chapter of this book.

[V. 7. And one of the four Beasts gave unto the Seven Angels seven golden vials full of the wrath of God, who liveth forever and ever]—In our notes on the fourth chapter, the first and last place where the four Beasts are mentioned till now, we gave it as our opinion, that these four Beasts symbolize the four classes of mankind, and the four characters of government which would exist from the giving of this Revelation to the end of this dispensation. I apprehend, that this Beast is the two horned Beast, or Flying Eagle, the United States government, and he will give these vials of wrath to angels or agents under the divine government and Providence of God;

So far the U. S. government has had much to do in the pouring out of the *first* and *second* vials; for we are now only under the pouring of the Second Vial.

This is the time that Michael, the One who is like God, or the Son of man, shall stand up—the great Prince which standeth for the children of thy people, the true Israel of God; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; for then upon the wicked shall the Lord rain snares, fire, and brimstone, and an horrible tempest. Snares to hold them; for the wicked is snared in the work of his own hands. Fire to punish them; for God's wrath is represented under the emblem of fire—is poured upon them—and brimstone the fuel to feed this eternal fire; an horrible tempest, to fan these interminable fires of wrath, that this cup of the divine indignation may be without mitigation; this shall be the portion of their cup.

Therefore, the wicked shall be driven away in his wickedness, and the finally impenitent shall not go unpunished, for God will not acquit any who are incorrigibly guilty.

[V. 8. And the Temple was filled with smoke, from the glory of God, and from his power; and no man was able to enter into the Temple till the seven Plagues of the seven Angels were fulfilled]—The smoke metaphorically represents the evidence of the glory of God in his Temple, and the evidence of his power in saving those who trust in him, and de-

stroying those who despise the riches of his grace; which filled the temple so that little or no evidence was apparent that he had any dominion on earth. It seemed as if God had gone up on high; that for a time he had left the earth to the children of men; and that Satan ruled in the kingdoms of the world.

But as soon as the seven Angels shall fulfill their mission, and the seventh Plague has scourged the earth, and purified the Air, and men have learned implicit obedience by the things which they have suffered from their old adversary the Devil, and his emissaries; then shall the Lord come suddenly to his Temple, and the evidence of glory, and power, and dominion shall appear in his Temple; and from sea to sea; and from the rivers to the ends of the earth; and all nations shall come and worship before him; for his judgments are made manifest: for it shall then be seen that his Kingdom ruleth over all.

We will close our observations on this chapter by a brief quotation from the learned Calmet: "When the High Priest entered the Holy of Holies, and the ordinary priest into the holy place, they always carried with them a great deal of smoking incense, which filled those places with smoke and darkness; which prevented them from considering too attentively, the parts and ornament of those holy places, and thus served to produce an air of majesty in the Temple, which none dared to approach without the deepest reverence."

This was designed, no doubt, to symbolize the Invisible Majesty of Him who covereth himself with darkness, and his pavilion round about him is dark waters, and thick clouds of the sky; and none by searching can find out God to perfection; for at most we can know but a part of his ways. At the dedication of the ancient Tabernacle and Temple, they were filled with a cloud of smoke, which rendered invisible the Divine Majesty.

We refer the reader to the "VOICE OF THE PROPHETS." We have given merely an epitome of these chapters of the Apocalypse, in order to meet the demand for which the large work has been abridged.

CHAPTER XVI

REVELATION CHAP. XVI.

PART FOURTH, PERIOD FOURTH.—Continued.

FIRST VIAL—FROM A. D., 1680 TO 1860.

This chapter reveals to us the character, actions, and events of the First Vial Period. This Vial is poured out upon the Earth, the symbol of Political Government: signifying the grievous and sore punishments upon the Beast and Dragon, wicked and idolatrous nations, which should occur under this Vial, by influences directed and controled by the invisible power of Divine Providence, whereby he makes the wrath of man to praise him, and promotes his kingdom in the world: and this has been wonderfully manifest in the past 180 years, as historical evidence abundantly proves.

SECOND VIAL—FROM A. D. 1860 TO 2040.

The Second Vial is poured out upon the Sea, the symbol of corrupt Church and State union, which becomes as the blood of a dead man; signifying the deadly punishment, and utter destruction of that corrupt, cruel, and unjust power, the Beast, and his Image which arose out of the Sea, the result of

Church and State union; and is therefore, the offspring of fornication, and will be, according to the Divine prediction, utterly and forever overthrown, during the present Vial Period, which begins in A. D. 1860, and includes 180 years, and will therefore end in A. D. 2040.

THIRD VIAL—FROM A. D. 2040 TO 2220.

The Third Vial will be poured out upon the Rivers, the symbol of nations; which have served as tributaries to this corrupt Sea, or union of unjust Ecclesiastical and Political Power, giving their people to support this corrupt state of things, as certainly as rivers give their waters to the seas: signifying, the utter destruction of all who in any way give aid and comfort to the Beast and False Prophet, the great enemies of Christ's Kingdom in the world. This Period includes 180 years, from A. D. 2040 to 2220.

FOURTH VIAL—FROM A. D. 2220 TO 2400.

The Fourth Vial will be poured out upon the Sun, the symbol of the Christian Religion, or the most powerful government in the world; which will be among the nations, what the Sun is in the firmament, the ruling power of the world; and it will have power to scorch men as with fire. And men will be scorched with great heat, and they will blaspheme the name of God, which hath power over these plagues: and they will not repent to give him glory

signifying, that the Word of God will be anointed to exercise its influence through natural causes and the means instituted and appointed in the Gospel, to purify, enlighten, and comfort, all who will receive, believe, and obey it ; while it will prove the power of God unto the destruction of all who neglect, reject, or disobey it. Once there were great Political Powers in the world, and they had their organizations, constitutions, and laws ; and Christians had to submit to them, even when they burned men with fire ; but soon these will be no more. With a purifying power, like a hidden fire, this influence is working its results among men, to the overthrow of all things wrong in high places, and is perceived to be producing its refining changes on all classes of society.

It appears that all unjust political power will be overthrown in America first ; and the whole country become a Theocracy, as the Jewish nation, under the Law of Moses, in the days of the Judges ; or rather, as we are taught by Christ in the Gospel, and by St. Paul, that all grievances should be settled by the parties concerned, or by arbitration ; or finally before the Church, as the last earthly tribunal.

It is clearly taught in the New Testament, (1 Cor. vi:1-6), that Christians should settle all their controversies, both temporal and moral, among themselves, or before the Church, and not before worldly courts. All unjust political government was, at the first, the result of rebellion against God ; and was

an invasion of Divine prerogative; and originated through Satanic influence, from a vain desire on the part of man, to be independent of his Maker. It results from the influence of the same sinful spirit which led to the building of the tower of Babel, and has produced the same consequences—confusion, disunion, and enmity among the nations; and corruption, cruelty, and injustice among mankind. Thanks be to him who maketh men to be of one mind in a house, and meeteth out the destinies of men and nations, that this curse is doomed to be driven away from the world. This will occur from 2220 to 2400, in America.

FIFTH VIAL—FROM A. D. 2400 TO 2580.

The Fifth Vial will be poured out upon the seat of the Beast or throne of the wild Beast, the Papal Government, whose kingdom or empire will be full of darkness, or error, in regard to Gospel Government; signifying that all kingly and oppressive political and ecclesiastical power will be overthrown next in Europe, and that the nations will be no longer impoverished by burdensome tithes, and overwhelmed by national debts, to maintain political rulers in luxury, pride, and profligacy. This Period includes 180 years from A. D. 2400 to 2580.

SIXTH VIAL—FROM A. D. 2580 TO 2760.

The Sixth Vial will be poured out upon the River

Euphrates, the emblem of Mohammedans, the symbol of Asia, or the nations of Asia; and the waters thereof will be dried up; signifying that the people in all Asia will not be in the way of affecting the Divine purpose, to overthrow the political powers and false religions of all the eastern kingdoms and empires, and make way for the kings of the East, true Christians, to bring back the whole human race to a knowledge of their allegiance alone to the Divine Government of the Prince of Peace. For this angelic, invisible, and resistless anointing will be of God; and he will put it into the hearts and hands of men, to do his will, and acknowledge his right to reign alone over them. Thus the kingdoms of this world shall again become the kingdom of our God, and the inheritance of his Christ.

Toward the close of this Period, and just before all corrupt political kingdoms and powers are overthrown, three unclean spirits, like frogs, on account of their unclean or impure characters; their great numbers; and their influence to produce idleness, sensuality, and destruction among mankind—for they are spirits of devils working wonders of wickedness—will, through wine, whoredom and war, exercise their influence to re-establish the old forms of political government; old systems of reveling and idolatrous worship; and the old practices of incantation and false prophecy. And all this will be attempted, too, by those who have the stupid idleness of frogs;

the lawlessness of frogs ; and the shamelessness of filthy frogs. But God will overrule all this for the destruction of his enemies, the good of his people, and the glory of his kingdom. He will bring this vast army of his enemies as he did the idolatrous Canaanites, and apostate Israelites, to the valley of Magiddo, or to the Armageddon. These shall be utterly destroyed, for this is the battle of the great day of God Almighty. And thus will he cause the wrath of man to praise him, by overruling it to promote his glory, by cleansing his Sanctuary, of all who exalt themselves or oppose his heavenly Kingdom. This Period will include 180 years from A. D. 2580 to 2760. At the close of this Period, which will be about 900 years hence, we may suppose that there will be an utter overthrow of the enemies of the Kingdom of Christ. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

SEVENTH VIAL—FROM A. D. 2760 TO 2940.

The Seventh Vial will be poured out upon the Air—the symbol of the whole human family—who, like the air, surround the whole world, and, like the air, have always been unstable and carried about by every impulse that might be brought to bear upon it ; and hence, Satan is called the Prince of the Power of the Air ; because he has led mankind captive at his will, and thus ruled in the hearts of rulers and

people, "the children of disobedience," the children of Rebellion. But this state of things will come to an end; for a loud voice was heard out of the Temple of Heaven, from the Throne, saying, "IT IS DONE!"—signifying that the influence of Satan, through wicked rulers and people, should no more disturb the peaceful years of the children of God—and it may also signify that the influences which had been set to work by the pouring out of the Seven Vials, to anoint the powers by which God was working out the destruction of his enemies, and the salvation of his people, would, under this Vial, complete their work.

It is done!—the conflict which has been carried on from age to age, between Right and Wrong, will, during this Period, come to an end. It is done! Here ends the Woman's Second sojourn in the wilderness. It is done! Here end all the corrupt, cruel, and unjust Political and Ecclesiastical Governments of Time. It is done! And here ends the influence of Satan over the human mind, and will, and affections for one thousand years. It is done!—and with this Period ends the 2520 years of the captivity and oppression of the Church by Babylon and the Beast. It is done! And by the close of this Period the transgressors are cut off; the wickedness of the wicked has come to an end, and the Sanctuary is cleansed. It is done! The Church—the Bride—is prepared and adorned for the Bridegroom. It is done! Behold!

the Bridegroom cometh ; go ye out to meet him. Behold ! I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame !

CRITICAL AND PRACTICAL ANNOTATIONS.

[V. 1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth] —The cloud of smoke so obscured the Temple, and the Invisible Majesty, that no form or similitude was to be seen ; and therefore all the Prophet could know of the Divine Majesty, was the great voice which he heard proceeding out of the Temple.

These Seven Angels were suitably arrayed, all standing ready with the vials, the weapons of Divine vengeance, to execute the purposes of God upon impenitent transgressors ; but they would do nothing until they received a positive command from God, declared in such a way as not to be misunderstood. In the manifestation of justice or mercy by divine agency, there must be a positive command, although nothing can be done without the divine permission. There are many things which God permits men, as moral agents, to perform, for which he afterward punishes them, which would be inconsistent with every sense of justice, if man was not a moral agent, and the subject of moral influence instead of physical force. Therefore, God justly punishes men and

angels for a nonconformity to, or transgression of, his laws; for they might have done differently, although they did nothing but what he permitted them to do. For example; he commands men to keep the sabbath day holy, and he freely permits us to obey or disobey; and will accordingly reward or punish us. And so of all other commands.

[V. 2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshiped his image.]—The first angel, in obedience to the Divine Majesty, whose mighty voice was heard from the Temple, went and poured out his vial; which symbolizes, that the wrath of God, which had been treasured away against the day of vengeance, was now poured upon the earth. This vial began to be poured out about A. D. 1680, and was completed in 180 years—by 1860. It was poured out upon the earth; by which we understand, political governments. Now if this view is correct, we must expect to find a complete coincidence in the teachings of prophecy, and the records of history, showing that Divine wrath has been poured out, in a very special manner, upon political governments in this period, producing great changes in them.

And in order that the reader may have before his mind all the leading facts, times, and events of this Revelation, we will here recapitulate, in chronological order, the periods of time implied by the seven

Seals, the seven Trumpets, and the seven Vials. The time required to open the seals, and that period between each seal, as we have proved, implied 60 years. Therefore, if one seal imply sixty years, then 7 seals will imply 7 times $60=420$ years. We have proved that a part of the seventh seal period, was a period of rest; the time of which it is said: And there was silence in heaven about the space of half an hour.

The first trumpet, therefore, is introduced, and preparations begun to be made to sound it, simultaneously with the seventh seal period; and therefore the first trumpet begins to sound at the end of the seventh seal period, A. D. 420; and in sounding occupy a period of 180 years. Therefore, if one trumpet occupy 180 years, seven trumpets will occupy 7 times $180=1260$ years. Now if we add 420 and 1260, they will equal 1680 years, the end of the trumpet periods, A. D. 1680. And here, then the vial periods begin, where the trumpet periods end, as we have above stated, and which we shall be able to establish, by the coincident testimony of Prophecy and History.

We shall now attempt to show, and, to may mind, satisfactorily, that the term Earth, symbolizes political governments. Therefore we must expect to find principles at work and causes anointed about 1620 to 1680, by Divine appointment, for the accomplishment of the purposes foretold by the Prophet. But we have already shown that causes began in 1620 to work out the overthrow of the then

existing forms of ecclesiastical government, that this was fully effected by A. D. 1800, which is within the 180 years of the first vial period. It was within this period, also, about 1680, that causes were set to work that produced the free republican government of America; by which it arose, and still continues superior to the monarchy of the Old World, and will so continue forever.

But in order to effect all this, there fell a noisome and grievous sore upon the men which had the mark of the Beast, and them which worshiped his image.

We have already shown who this Beast and his image are, and shall merely state, that the "noisome and grievous sore," symbolizes the woful and calamitous wars in Europe and America, from about 1680 to 1860; which is 180 years, the first vial period.

Whoever wishes to maintain bad political governments, whether it be that of the Beast, or his Image, must expect to be afflicted with noisome and grievous sores; for it is by war and oppression, that any unjust political government is established and maintained in the world; and such governments are an invasion of Divine prerogative, and will be utterly overthrown.

As the characters, actions, and events of this first vial period, which includes 180 years, from 1680 to 1860, are singularly important, as connected with the establishment and progress of political and religious liberty, and the fostering of free institutions, in op-

position to the tyranny and oppression of former periods, we shall lay before the reader a brief outline of the history of this period in its regular chronological order, and this is done in the author's large work.

The concentrated energies of the civilized world seem to have been directed against the old political and ecclesiastical forms of government, during this period, and every energy has been employed to establish those forms of government which are more humane, enlightened, and liberal. Therefore the moral improvement of mankind, and the diffusion of true religion in the world, may be expected to advance more and more rapidly, as the result of the use of the means which have been put in operation for so important an end.

The close of this period (1860) is distinguished for the application of the opportunities of improvement to the middle and lower classes; for a philanthropic aim in the exertions of leading men, and for bold invention and practical philosophy in the use of means.

The preceding period, from 1500 to 1680, had collected much learning and science,—the present, applied and extended it. One striking characteristic of this period is the combination of the means and wealth of many in order to accomplish what an individual could not do alone. Joint stock and mutual incorporations and associations and insurance com-

panies, perform almost impossibilities, which rival in grandeur the works of despots; all these have a direct tendency to better the condition of the great mass of the people.

The means of improvement are not kept secret, but are freely distributed to all directly, and at lavish contributions of time, labor, and money. The despotic governments of Europe, instigated by the general spirit of the age, volunteer political privileges and written constitutions to their subjects. Czar of Russia has sought to abolish serfdom; the British empire, at an expense of \$100,000,000, liberated the black slaves in their colonies. Prussia and France, and many of the United States of North America, and finally even Turkey itself, have established, or are establishing, public schools, where every child shall be taught. Private associations have established libraries of useful knowledge, and have afforded public lectures on every subject; the people have been encouraged to form art unions, lyceums, associations, until the whole countries of England, Scotland, and the United States, appear to be grand universities. There have been established, newspapers for a penny, daily,—cheap pamphlet publications, and works published cheaply in numbers, in every department—science, and political economy, as well as fiction.

Governments have resorted to negotiations, to settle differences. Greece has revived; Turkey is becoming humanized; Russia has improved; the arts

of peace have generally flourished, and European civilization has, by means of the French aggression, made a lodgment in Africa. The various states of South America are yet unsettled, but it is something to have attempted self-government, and to have persevered so long in the task : so it is in Central America and Mexico. Asia is still, portion after portion, becoming subject to British conquest, and though we may deprecate the actual misery of the operation, it is but an eddy in the stream of amelioration. The Sandwich Islands have become a flourishing empire, and even passive and impenetrable China has been broken in upon, by the great spirit of social intercourse, commercial and christian activity.

[V. 3. And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man ; and every living soul died in the sea]—This angel, the executioner of Divine judgment, began to pour out his vial upon the sea about A. D. 1860 : by which we understand that God anointed and consecrated causes visible and invisible, to utterly destroy this sea ; which symbolizes a corrupt Papal Corporation, represented otherwise as the Beast, the Great City, and the Vine of the Earth, as we have already noticed. And this vial will continue to exercise its influence for 180 years—to A. D. 2040.

The pouring out of vials of wrath signifies the bringing war on a nation. Waters signify people : the sea a great people ; or, as we have elsewhere said,

an unjust church and state union government, such as the Southern Confederacy is. And every living soul, which is every man, died in the sea ; signifies that every one that is capable to bear arms, will be called upon to fight in this exterminating war ; and that before the war ends every living soul will die, except those who submit to the U. S. Government.

There are many prophecies of vast importance contained in the subsequent chapters, to which the reader may refer in the “ Voice of the Prophets.”

We are no further on in the world’s history, in 1860, than at the beginning of the pouring out of the *Second Vial*. There are yet after this, five vials to be poured out, which signifies that there will be *five dreadful wars* in the *world*, before the battle of the Armageddon, or the battle of the great day of God Almighty. These and their causes are fully explained in the “ Voice of the Prophets.”

With this period, our quotations from history are brought to a close. Here we bid farewell to the past. The boundless future is before us, and all its characters, actions, and events are hidden, except the few which are seen by the light of this Revelation ! The future would be entirely unknown to us, but for the lamp of prophetic light, which in mercy to man, has been hung out in the night of time, to foreshow to the pilgrim, that the future still teems with great and wonderful events, which shall all work together, under Providence, for his present and eternal good.

[V. 4. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood]—God in his infinite wisdom will reverse the order of the Divine Administration after the executive judgment day begins. Under the Gospel judgment, or probative judgment dispensation, the purpose of the Divine Administration was to remove evil, little by little, from the earth; the plan and order of the Divine procedure, as stated in the imperial Statutes from heaven, were in these words: “Make the fountain pure, and the stream will also be pure;” but when the Gospel is preached to all nations, for a testimony unto them; that he that being often reprov'd, if he repent not, shall be suddenly destroyed, and that without remedy, then this change in the divine government will be accomplished.

And therefore God begins to reverse his order of procedure under the Executive Judgment Dispensation; begins to consume the great mass of evil by beginning with the sea; and then next the rivers, the great tributaries; and then the fountains of waters which were impure. And thus God breaks the arm of the wicked man, the man of sin, and seeks out his wickedness till he find none. He will execute his Judgment upon the earth and sea, corrupt State and Church powers: then upon the rivers, whatever forms of government may have most contributed to this state of things; and then upon the fountains of waters; whatever may have in any way contributed

to these great rivers of pollution or oppression ; God will execute his judgments on whole empires ; then Kingdoms and states ; then individuals, and in this way “ destroy them which destroy the earth.” These things will occur between A. D. 2040 and 2220, if events continue to occur in their regular chronological order, as heretofore.

[V. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus]—The four angels, which stood upon the four corners of the earth, holding the four winds or elements of the earth, are no doubt designed to represent the four elements, so called by ancient philosophers, over which God has supreme authority and perfect control ; so that earth, air, fire, and water obey Him, whether in the days of his incarnation, or since he hath ascended far above all the heavens visible to mortal man. We have noticed the angel of the Earth ; the angel of the Air ; the angel which had power over Fire ; and now the angel of the Waters.

The purpose of the Gospel dispensation, under the divine agency of the angel of the Earth, was to subdue and cultivate the earth ; that of the angel of the Air, to dispel the gloom, from the intellectual, political, and moral atmosphere ; that of the angel of the Fire, to distribute the fire of Divine love, and diffuse the light of Divine truth among the nations ; and now in these last days comes the angel of the Waters,

that spiritual water which purifies the penitent sinner; refreshes the weary pilgrim; and comforts every child of God. This is the water which is received from the River of Life, through that faith which works by love, and purifies the heart, the soul, the affections, and makes a man a new creature in Christ. O Lord, which art, and wast, and shall be, thou art righteous; because thou hast judged thus in taking away these bitter, polluted, and poisonous waters of idolatry and false religion to make place for the pure waters of the River of Life!

[V. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy]—Here we are told who are symbolized by the sea, and rivers, and fountains of waters. They are corrupt, cruel, and murderous Empires, Kingdoms, and Papal Corporations, “For they have shed the blood of Saints and Prophets;” and now in the Executive Judgment Day, THOU hast given them blood to drink: for they are worthy of such a sentence being awarded to them; for their purpose, characters, and actions, which prophecy and history clearly and fully prove, have been such as deserve this sentence, and this dreadful end.

[V. 7. And I heard another out of the altar, saying, Even so, Lord God Almighty, true and righteous are thy judgments]—The other angel which the Prophet heard was evidently from the Golden Altar, the pure Gospel altar, being the only altar at which

any can officiate; for by this period all others are utterly overthrown.

As the Lord counseled with Abraham, before he would utterly overthrow Sodom and Gomorrah, so it is implied in the passage before us that he counsels with the angel of the Altar; that is, the angel of Fire, the ministers of the pure Gospel, to know if this sentence shall be now awarded against his incorrigible enemies. And the angel answers, Even so, Lord God Almighty; true and righteous are thy judgments; Probative, Executive, and Retributive; for they are strictly according to thy word of warning to the wicked, and thy precious Gospel promises to thy people.

[V. 8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire]—This event may be expected to commence the transactions of the Executive Judgment Day, when the harvest and vintage shall be gathered, and utterly consumed in America. Therefore the events of the fourth vial period will commence in about 360 years from this date (1860), and occupy 180 years—from A. D. 2220 to 2400.

This vial is poured out upon the sun, which we must expect to learn is used in a metaphorical sense, as we have found earth, sea, and rivers, used in this way, on which the three former vials were poured during previous periods.

The sun is used, by metonymy, for the woman

clothed with the sun, and her children, who enjoy with her equal protection and privileges. America, we have seen, is her place. When she is spoken of in the feminine gender, the Holy City, the Church of Christ, the Light of the World, is implied. But when Sun is spoken of in the masculine gender, as in the above text, the political power of the woman and her posterity is symbolized. Therefore we are to understand that in about 300 years from this time, that this government will be what the sun is to our solar system. It will be the Light of the World. It will be the Ruler of the nations; the comfort and joy of all people; the Morning Star of the Millennial Day. And power will be given him to consume all wicked men, as with fire, from the land; for the day cometh that shall burn them up, root and branch, parent and offspring.

[V. 9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory]—That which was symbolized by harvest and vintage, rivers and fountains of waters, is now called Men; so that we have to consider what is meant by men.

The term men is used metaphorically, as well as literally, for those who are opposed to a pure Gospel government. I understand men, in this passage, to signify THE MEN OF GREAT SINS, which we have shown to be the Beast, from the fact that the numer-

ical value of its letters make precisely 666. These men were scorched with great heat in America; for the executive judgment must first begin in the sanctuary, the Holy City, the place of the woman clothed with the sun.

And these men of great sins, the friends of a corrupt, cruel, and unjust government, or corporation, blasphemed the name of God—spoke contemptuously of the Divine power—the pure, peaceful, and joyful government of God, which hath power over these plagues of sin—drunkenness, reveling, and war, the bitter fruits of disobedience, sorrow, and death; and they repented not of these evil practices, to give God glory for bringing glad tidings of great joy to all people through the Gospel government; which brings glory to God, and peace to earth, and goodwill to all men who will glorify God by accepting of its peaceful offers, and submitting to its heavenly requirements.

This influence is already felt by all in authority, and is perceived to be producing its secret, but certain changes, among all classes of society. And it will burn those at the helm of political power with a great heat; it will scorch them like fire, to think that their chances of place, honor, and gain shall be taken away; that the corrupt political governments of earth shall be utterly overthrown, to give place to the Millennial kingdom. And wicked men are scorched with great heat, and blaspheme the name

of God, because all men are claiming to be free and equal; that every man claims, without the aid of a priest, all the privileges of divine grace in the all-prevailing Name of Christ; and that the Divine Right of kings should be questioned, is an almost unpardonable treason with such men.

What! overthrow a government which was instituted, set up, and established by Nimrod, the mighty hunter of men, whom he slew or enslaved? Overthrow a government which has come down from the days of the flood? And have we not good reason to believe, from the tradition of the Fathers, that it existed beyond the flood; for an old book which has come down to our times, continuing the records of the acts of those days, declares that the earth was full of violence and oppression, on account of men forsaking the counsel of God as the only rule of action?

All unjust political governments are characterized by violence and oppression; man-slaying and murder; robbery and reveling; drunkenness and Sodomy: these are partly encouraged by some, but not fully restrained and subdued by any political governments.

By unjust political governments millions have been legally murdered—millions of joyful mothers have been left lonely widows by honorable wars for the extension of political power. In a word, by the “might is right” system of rule, cities and countries

have been legally laid waste ; agriculture, and commerce have been justifiably destroyed ; and the peace, wealth, and happiness of nations, with their millions of treasure, have been wantonly wasted to gratify a vain, cruel, and unjust ambition—which is all legal and right according to unjust political law !

But think of the system of government which is proposed to be established in the place of that founded by Nimrod ! It is every way the reverse ! Its great practical law is this : right is might ! How contemptible in the opinion of the followers of Nimrod is such a system of government ! It has had a feeble existence about 2000 years. It has no visible power. It has a system of laws which is called The Gospel, which means, good news from God to men. Its laws utterly forbid violence, war, and oppression of every kind. It has never legally, then, murdered any man—never left any woman a lonely widow, or any child a helpless orphan ; it has never laid waste cities and countries, but built and peopled them ; it has never destroyed the agriculture, architecture, and commerce of nations, but has promoted and maintained them ; it has never impoverished a nation, but filled empires with wealth ; it is a mighty power, never to destroy men's lives or fortunes, but always exercised to save all who will accept of its offers of salvation.

It does a mighty work in the earth ; but it is the work of righteousness, which is peace ; and its effects are quietness and assurance by the immutable

promise of God—by which it is impossible for a subject of his government to be deceived, that this state of things will continue forever. However men may cling to long-established laws and unjust institutions of human origin, they will all be utterly displaced by the kingdom of our Lord Jesus Christ.

[V. 10. And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness : and they gnawed their tongues for pain].—We have shown that all unjust political power will be overthrown in America, between A. D. 2220 and 2400 ; or, in other words, no wicked, cruel, or unjust laws will be allowed on the state-book, or enforced by the mandates of custom. But the saints shall begin to possess the kingdom, and no statute or law shall in any wise work ill to their neighbor far or near ; for all the laws, statutes, and customs of their kingdom are written in the Book of the Law of the Lord, whose kingdom is an everlasting kingdom, and to whose dominion there shall be no end.

This great Republican government will be the last form of secular government on earth ; it will be fully established, during the above period, in America. This will be the morning star of the Millennial day. From this period, sentence will be executed speedily against an evil work ; and therefore the hearts of men will be fully set in them to do right ; as before stated, the order of the divine procedure,

in the rewards and punishments of men, will be reversed; and though hand join in hand, the wicked shall not go unpunished; but vengeance shall overtake him speedily for his crimes, whether done in public or private: for knowledge will be so increased, that every man's sins shall find him out, and bring him to the executive judgment, so that all the workers of iniquity shall be destroyed; and therefore none shall be left to hurt, or destroy, in all my holy mountain or kingdom, saith the Lord.

This prophecy, in regard to the seat of the Beast will begin to be fulfilled when the fifth angel begins to pour out his vial upon the seat of the Beast; which act will require 180 years—from A. D. 2400 to 2580. We have already demonstrated who the Beast is; a government: and therefore the seat of the Beast is the seat of government, the capital city, which we have proved is Rome, or the country under the dominion of the Beast; or kingdom of the Beast.

[And his kingdom was full of darkness]—Darkness is the emblem of ignorance, error and cruelty; for the dark places of the earth, says an inspired writer, are full of cruelty; and those that lived in such places, love darkness rather than light, because their deeds were evil. There is not a civilized kingdom on earth, so full of political darkness or ignorance, as the kingdom of the Pope, or States of the Church. There is no kingdom on earth, called a

Christian Kingdom, so full of darkness or error, as the Papal kingdom : and there is no kingdom so full of darkness, or secret conspiracies, both by rulers and people ; or likely to be so full of darkness, political and spiritual cruelty, as Rome, the seat of the Beast, will be, by the period indicated by this prophecy. And the pouring out of this vial will be for the purpose of remedying these evils ; for by this vial, causes will be anointed, consecrated, and set to work, which will utterly consume these evils out of the kingdom of the Beast.

The principles of divine truth, and the power of divine light, which had removed the political errors of America, and dispelled all her moral darkness, under the former period, indicated by the pouring out of the fourth vial, will now begin to produce their powerful results on the subjects of the Beast in Europe. This day of their visitation, the executive judgment of the Beast and his kingdom, will be to them as a refiner's fire ; and as in America, "the men of great sins" shall be scorched with a great heat ; and if they repent not, shall be burned in unquenchable fire, where there will be weeping, and wailing, and gnashing of teeth.

[And they gnawed their tongues for pain]—On account of the wars from without, and tumults from within ; from the political and ecclesiastical evils which they will be called to endure, at the birth of their freedom ; when every man's hand shall be

against his brother, and men shall walk amidst executioners of the State; or by secret orders, be beset by saintly assassins; so that fear shall be on every side, by day and by night.

[V. 11. And blasphemed the God of heaven, because of their pains, and their sores; and repented not of their deeds]—They will blaspheme the God of Heaven in two ways.

1. By attributing those judgments which he shall send upon them, to an improper cause, to chance, or fortune, or the devil; and not acknowledge that it is a just dispensation of the Divine indignation on account of their iniquities, the cup of which is now full.

2. They will blaspheme the God of Heaven, by praying for deliverance from these evils, to creatures, angels, glorified saints, or sinful Popes, bishops, or priests. And therefore they will not repent of their deeds, of praying to, or calling upon creatures for spiritual deliverance, as well as for temporal assistance; the very thing for which their pains, mental agony, and sores—bodily afflictions—are sent upon them. “Call upon me, in the day of trouble, and I will deliver thee, and thou shalt glorify me; for I will not give my glory to creatures, nor my honor to graven images: for I am God, and beside me there is no Saviour.”

During this fifth vial period, all monarchy in church and State will be utterly overthrown in Eu-

rope, the seat of the Beast, and a pure Christian Republic, the morning star of the Millennial day, will sway its empire over that kingdom, which has been so long full of darkness: To him that overcometh, will I give the Morning Star; the beginning of the glory of the Millennial kingdom.

These events are all in the distant future, and it would be wild to conjecture as to the precise times, characters, or means by which these things will be accomplished. But it is certain that God is a God of order, in regard to time, as in all things else; and therefore, if the Divine order is still maintained, as in the past, in the fulfillment of these Revelations, we may expect these events to occur about the time we have indicated, from A. D. 2400 to 2580.

[V. 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared]—The first angel poured out his vial upon the earth. The second angel poured out his vial upon the sea. The third angel poured out his vial upon the rivers and fountains of waters. The fourth angel poured out his vial upon the sun. The fifth angel poured out his vial upon the seat of the Beast. We have shown, as we think, satisfactorily, that earth, sea, rivers, sun, and seat of the Beast, are all used by metonymy, or metaphorically; and therefore we shall expect to find, that the term, “the great river Euphrates,” is also used in a metaphori-

cal sense. It was clearly shown, that rivers symbolized empires or kingdoms; for like rivers they often overflow their bounds, and spread dismay and desolation among men, and leave destruction and death in their course.

The great river Euphrates, then, is that great Mohammedan empire of Asia, in which the river is situated, and is one of the most notable rivers of the Old World. This great empire is situated principally on the Euphrates, and its tributaries. It can mean none other than the kingdom of the Crescent—which arose above the Cross, in this country, in the seventh century. It is the dominion of Mohammed; the country of the Caliph; the empire of the False Prophet. The people thereof, called the Waters thereof, will be dried up; will be consumed by causes, which the pouring out of the sixth vial, shall baptize, anoint, and consecrate for the purpose of producing this work of destruction in the empire of the Caliph, who is the successor of Mohammed, and bears the same relation to him that the Pope of Rome pretends to bear to St. Peter.

This vial will occupy 180 years, from A. D. 2580 to 2760. During this period the power of Mohammed and all Asiatic idolatry will be utterly overthrown, and the monarchy of the Caliph must give place to the glorious Christian Republic. The Morning Star of the Millennial day shall arise and shine in all its glory over that ancient empire, the great

river Euphrates; and her Crescent shall wane and sink forever back into the night of the past, that the way of the kings of the East may be prepared; and that this country, so long under the dominion of the False Prophet, may become the possession of Christ, who is called the King of the East, and the Sun of Righteousness; and the possession of true Christians, who are called the Kings to Christ, and therefore kings of the East, and like the sun, the light of the world. And it will only be by the utter overthrow of the Mohammedan monarchy and destructive doctrine of the False Prophet, that the way can be prepared for the kings of the East—true Christians—to establish the pure, peaceful, and happy Gospel government, in this ancient empire, symbolized by the great river Euphrates. The Beast arose about the same time of the False Prophet; they came up in quick succession after each other, and they go down in the same manner; the Beast first, and then the False Prophet.

[V. 13. And I saw three unclean spirits, like unto frogs, come out of the mouth of the dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet]—Now Saint John, when writing under the influence of Divine inspiration, to the Church, in an epistle for their instruction in doctrine and duty, tells them to beware of unclean, impure, or unholy spirits: 1 John iv: 1–3. “Beloved, believe not every spirit, but try the spirits, whether they

are of God; because many false Prophets are gone out into the world. HEREBY KNOW YE the SPIRIT OF GOD; for every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

In this passage, the spirit which represents Antichrist, is put by metonymy for false prophets, or false teachers; and the manner in which we determine what spirit men are of, whether of Antichrist, or of Jesus Christ, is by the doctrine they teach. If any deny, directly or indirectly, the reconciliation and redemption, the justification and salvation, by the sacrificial blood of Jesus Christ, who became incarnate for the express purpose that his blood should be shed for the remission of sin, as there could be no remission without the shedding of his blood, and therefore, by the grace of God, He tasted death for every man: Whosoever, therefore, denies this doctrine of the incarnation, merits, and mediation of Jesus Christ alone, as the Saviour of the world, is an unclean spirit, a false teacher, an Antichrist. Therefore ye shall know them by their fruits.

The Prophet saw three unclean spirits, like frogs, come out of the mouth of the Dragon.

1. The Dragon symbolizes Paganism.
2. The Beast is the emblem of Romanism.
3. The False Prophet, Mohammedanism.

The Dragon, then, is the Pagan or Infidel power of the world, and he will send out three unclean spirits, to subvert, if it were possible, the cause and kingdom of Christ, and re-establish the superstitions of Paganism in this period.

I. The unclean spirit of War, by which men are led to destroy each other, in any and every way: and this was one of the characteristics of the frogs, which came up as a curse upon the land of Egypt, that they “destroyed the Egyptians.”—Ps. lxxviii: 45.

II. The unclean spirit of Wine, by which men are deceived and destroyed in almost countless numbers: this unclean spirit causes men to evince another characteristic of frogs.

1. It makes them noisy, like frogs, and yet, like frogs, it is a sound without sense; it is a reveling noise, the song of the drunkard, exciting to sensuality.

2. Makes them like frogs, in regard to their locomotion; they can neither walk, run, nor stand. A frog goes by irregular fits and starts, and is often found in a ditch; so are those under the influence of this unclean spirit, like frogs, frequently found in a ditch.

3. It makes men, like frogs, stupid, idle, or useless to society, at least half of their time; for nothing is done satisfactorily, or profitably by those who are under the stupefying influence of wine. “Wine is a mocker, strong drink is raging, and he that is deceived thereby, is not wise.”

4. It makes men fools, and lawless, and as shamelessly impudent as frogs.

III. The unclean spirit of whoredom, whether we consider this term in a metaphorical or literal sense. For Heathenism taught men to worship gods many; which idolatrous worship is spiritual whoredom. But Infidelity and Paganism, with the naked, shameless impudence of frogs have taught and practiced the most naked, shameless, and impudent sensuality, like frogs, which are said to be the most sensual creatures in the world.

For a confirmation of this character of Paganism, the reader is referred to that inimitable delineation of it, as given by the hand of inspiration, Rom. i; and but for the restraining influences of the Gospel, we would witness a similar state of things in all lands, as are still practiced in the dark lands of Paganism, whose practical doctrine is: "Let us eat, and drink, and be merry; for to-morrow we die."

Now, in order to know whether a spirit is like a frog or not, we must know the characteristics of frogs. Therefore we have placed before the reader a few leading traits of the frog's character.

The Prophet saw three unclean spirits come out of the mouth of the Beast. We have shown that the Dragon represents the Pagan world, or Infidel and Pagan power of the world; and that the Beast represents the Papal world, or the Roman Catholic Corporation, and its image.

We shall now attempt to show *how* the three unclean spirits, proceeded out of the *mouth* of the Beast, which is used, by metaphor, for his head, or Pope, or the Hierarchy of the Church.

1. The unclean spirit of war has been inculcated by the General Councils, and Popes of this Beastly Corporation; both secular and holy wars, for the extermination of what they were pleased to call Infidelity, Heresy, or Judaism; and for the extension of his Corporation, which his mouth chose to call the the Church. All the frogs in creation would scarcely equal the number and noise of the so-called Holy Warriors of the Crusades, to say nothing of his destructive Inquisition, secular wars, and massacre of St. Bartholomew. "And frogs, which destroyed them," in the land of Egypt, were not more disastrous among the people, than this unclean spirit, like frogs, which proceeded out of the mouth by the authority of this Beast, has been among mankind, and will be before the battle of that great day of God Almighty.

2. The unclean spirit of wine, whether it be applied in a metaphorical sense to the doctrine of the Beast, or literally, to the abuse of it by those who claim to belong to this Papal Corporation, which is called the CHURCH, to the rejection of all others, and with all the impudence of one, at least, spiritually drunken. Just think of the drunken blasphemies which these sottish children of the so-called Church have, in their froggish, noisy revels, uttered against

God, Religion, and Virtue! Listen to their drunken doctrines of priestly pardon, purifying purgatory, plenary indulgences, and works of saintly supererogation! Who but one spiritually intoxicated would dare to teach or believe such doctrines? Such are certainly drunken leaders of the drunken, and they shall both fall into the ditch.

3. The unclean spirit of whoredom, or fornication, whether we take it in a literal or figurative sense, has been unparalleled in the case of some of the Papal hierarchy, both in regard to the practice of idolatry, which they have taught and inculcated, which in Scripture is called "going a whoring after other God's" or objects of worship!

And in a literal sense, as Luther expresses it, "They have sworn not to have wives of their own, that they may take other men's wives;" and in this way this Beastly Corporation has become the mother of Harlots, as necessarily and as certainly as a lawful mother brings forth legitimate children. The quotations which are already before the reader on this subject, in previous chapters, are abundant to satisfy every man in his sober senses, that these three unclean spirits, like frogs, have come out of the mouth of the Beast.

St. John saw these three unclean spirits, like frogs, come out of the mouth of the False Prophet. A horrible trinity, the very opposite of the spirit of peace, purity, and joyful sobriety, proceeding from

the mouth of the Holy Trinity, the Father, the Son, and the Holy Spirit.

1. The unclean spirit of war came out of the mouth of the False Prophet, the founder of the empire of the Caliphs, just as readily as it did from the mouth of the Beast or Dragon; for Mohammed established his false doctrines, his system of religion, by the sword, and the implements of war, as we have shown in the former part of this work.

2. The unclean spirit of wine, if we take it in a metaphorical sense, has been the means of intoxicating the millions who have drank the wine, the doctrine of this False Prophet. As to the extent of the evils produced by the False Prophet, it has been commensurate with his vast dominions, which have been almost equal to any empire on earth; and is called, by way of pre-eminence, "The Great River Euphrates."

3. The unclean spirit of whoredom, which proceeded out of the mouth of the False Prophet, is one of the most prominent doctrines inculcated in the KORAN; the promise was made to every warrior, who fought and fell in battle, that thereby he merits Paradise, and should enjoy a heaven of sensuality; or, if he was not slain, should enjoy an equal portion of the "booty and beauty," which should fall into the hands of the victors.

[V. 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the

earth and of the whole world, to gather them to the battle of that great day of God Almighty]—The three unclean spirits which come out of the mouth of the Dragon, the Beast, and the False Prophet, are here declared to be the spirits of devils ; which are evidently used by metonymy for doctrines ; and are therefore three unclean, impure, and unholy doctrines of devils : of which the spirit elsewhere expressly speaketh, that in the last times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils ; and among which, one is the forbidding to marry, and the encouraging mankind to live in promiscuous and froggish sensuality. But the doctrine of war is as repugnant to the Gospel of peace, as the doctrine of whoredom ; and therefore it is also a doctrine of the devil. And if it be shown that wine, which is a generic term for whatever intoxicates, is forbidden and denounced by the Word of God, then it is also a doctrine of the devil ; but the Inspired Writings abound in the most positive prohibitions and denunciations against the practice and doctrine ; teaching us that we should not taste the unclean thing, for the purpose of intoxication : and that no impenitent drunkard shall inherit the kingdom of God. Therefore, cursed is he that putteth the bottle to his neighbor's mouth.

[Working wonders]—O, the wonders of sorrow, tribulation and ruin, which have been wrought by these three unclean spirits, war, wine, whoredom !

War has promised prosperity; but like its author, Satan, it has always produced ruin! Wine has promised pleasure; but it has proved to be a spirit from Satan; and has stung like a scorpion, or bitten like a serpent! Whoredom has promised a paradise of happiness; but at the last her chambers were found to be on the road to death, and her paths led down to hell!

[Which go forth unto the kings of the earth]—The kings of the Earth, are set, by antithesis, with the kings of the East, and signify the very opposite. While the one signifies the friends of Christ; the other signifies the friends of Antichrist. The former are striving by the power of moral suasion, and the Holy Spirit, to establish the peaceful, pure, and heavenly system of Gospel government in the world, and are therefore going forth into all the world to preach the Gospel to every creature. While the latter, intoxicated with the three unclean spirits, War, Wine, and Whoredom, are striving by brute force to maintain that corrupt, cruel, and unjust political government which has existed, in some form or other, ever since the days of Nimrod. The indications of prophecy are clear, that by A. D. 2760, that there will be a union of Paganism, Romanism, and Mohammedanism, to crush Christianity out of existence; and these three unclean spirits are going, and will go to the whole world, to gather them to the battle of that great executive judgment day of God Almighty.

[V. 15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame]—The signs of the times will clearly indicate these important events, and the wise shall understand; but, behold, give good heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and pleasures of this life, and that executive judgment day overtake you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth. “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of Man.”—Luke xxi.

[Behold, I come as a thief]—as a thief does not let you know the precise day, or year in which he is going to come; so the Son of Man, who has taken his journey into a far country, has let us know, that just as certainly as there are thieves in the world, and that they come, when men are not aware of it: so certainly will he come back again to the world in like manner.

[Blessed is he that watcheth]—That keepeth himself in the love of God by keeping the commands of God; and watches over the household of faith, to warn the unruly, to comfort the feeble-minded, to support the weak. “Blessed is that servant whom when his Lord cometh, he shall find so doing.”

[And keepeth his garments]—Stands ready, and

equipped for every emergency; armed cap-a-pie, with weapon and vestment from the heavenly armory and wardrobe, as no others will be of any avail when the Bridegroom shall come.

[Lest he walk naked]—Not covered, having no clothes on, which the Bridegroom will recognize, as from the heavenly wardrobe; and therefore not becoming a guest of the marriage feast! Or naked, in the sense of being unarmed, exposed, having no means of defense, which the Captain of our salvation will own as coming from the heavenly armory, and suitable to encounter the combined foes of the King of kings, and end the conflict of ages, on the executive judgment day of God Almighty.

[And they see his shame]—His want of *confidence* in the promises of the Son of Man, that he would certainly return, though he tarried long. And his want of *obedience* to the heavenly master who commanded all to watch and be ready for his return. And his condemnation shall be that of the Slothful servant and the Foolish virgins. It is a personal matter: his portion shall be appointed where there is darkness, and weeping, and wailing forever. And this is not because of any unchangeable *decree*; but because he willfully *neglected* timely warning and the offer of a full, free, and present salvation; and therefore that day shall find all such neglecters *naked*, completely unready.

But the infinite goodness of God Almighty gives

us this beautifully abrupt warning, breaking the connection of an important narration to put every man upon his guard, and that the timely warning may make the more solemn impression on every mind.

[V. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon]—it appears, from this passage, that as God judicially hardened the heart of Pharaoh, and permitted him to pursue his people into the midst of the Red sea; so he will gather these enemies of his into a place, which in the Hebrew is called Armageddon: that is, “The destruction of their army,” which I take to be the true sense of the word in the Hebrew tongue. And this interpretation makes the text, and context, entirely consistent; and, therefore, must be the true and absolute sense of the word, in the present connection.

There is, also, in my opinion, a mystical sense contained in the passage; there is a reference to the ancient valley of Megiddo, where there were two great slaughters of two armies, one of the Israelites, his pretended friends; and the other of the Canaanites, his avowed enemies. So when God Almighty shall gather the Pagan, Mohammedan, and Roman Catholic, and other formal Christian powers of the earth together in one place, for the *destruction* of their army, a part of the army, like the idolatrous Israelites, will be his pretended or avowed friends, of whom he will say, I never knew you; while the oth-

er, like the idolatrous Canaanites, will be his avowed enemies. And our present war is of this very character, it is between the friends and enemies of Christ, and in this respect is a symbol of the battles of that great day of God Almighty.

But *where this place will be*, I do not now pretend to say ; yet, as to when, I am sure the event is in the future. Some, however, say it will be at Mt. Megiddon, in the land of Israel. Some have said it was the great battles fought in Europe by Napoleon. Some say it was the more recent battles of France and Austria. And it is believed by others that it will be soon in the United States of America. I am of opinion it will be in Eastern Europe, or Western Asia, about A. D. 2760.

[V. 17. And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done]—This vial will begin to be poured out in about 840 years from now, and will, like the other vials, occupy about 180 years, the period from A. D. 2760 to 2940. This, I judge, will be the *time* when this important event will transpire ; and what determines my judgment, is the fulfillment of the past prophecies of this book, which we have proved to agree exactly with this chronological measure—God is the God of order.

But as to the *place where*, or that upon which the vial is poured, is another question ; and therefore,

we shall now proceed to consider what is meant by the *Air*, into, or more properly upon which, the seventh vial is to be poured. I think it has been satisfactorily shown, that all things upon which the former vials were poured, were used in a metaphorical sense.

The earth symbolized political governments. The sea ecclesiastical governments. The rivers and fountains of water, empires, kingdoms and states. The sun, the American government. The seat of the Beast, Rome, and Roman Catholic countries. The great river Euphrates, the Mohammedan empire. And now, we must expect to find that *air*, in this place, has an *emblematic* meaning, and therefore, like all true prophecy, be consistent with itself, and those predictions with which it is intimately connected.

The *Air*, in this passage, signifies what Jeremiah xlix : 36, means by the *four winds*. The four winds comprise the whole air or atmosphere ; and he tells us what he means by the four winds or air ; he means all nations, all people, all mankind. And St. Paul uses a term of similar import, Eph. ii : 2, "Wherein in time past ye walked according to the course of this world, according to the *Prince* of the *Power* of the *Air*. The Prince or spirit that now worketh (or ruleth) in the children of disobedience ; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the de-

sires of the flesh and of the mind; and were by nature the children of wrath, even as others." Here I understand the Apostle to mean, by walking according to the course of this world, the laws, rules, or government of this world; and to walk according to the Prince of the Power of the Air, is to obey the laws, rules of action, of corrupt, cruel, and unjust political governments of the world, through which Satan, the great Dragon, the Prince of the political governments of the world, works in the hearts of the children of disobedience and rebellion, and accomplishes his purposes in opposition to the cause and kingdom of Christ in the world. At the close of the period of pouring out of this vial, will be fulfilled the declaration of Christ, John xii: 31: "Now is the judgment of this world; now shall the Prince of this world be cast out." The Prince of this world and the Prince of the Power of the Air, symbolize Satan, the Prince of this world, or the Prince of the Power of the Air, who, through the medium of political governments, has sent out his three unclean spirits, War, Wine and Whoredom, and their concomitants, by which he has caused men to enact cruel laws; to teach false doctrines and to lead reveling lives; and hereby engendered universal disregard to the Divine government, and thus entitling men to the appellation of Children of Disobedience; and in this manner, and by these means has the Prince of the Power of the Air, the Prince of

this world, maintained his dominions over mankind.

The close of this period, 2880, will bring the morning light of the Millennial Day. This is the year, 2880, in which Daniel's 2300 days end. This is precisely the year, also, in which ends the woman's second sojourn in the wilderness. And this will be the year in which all unjust political governments on earth will be overthrown. Under the pouring out of the Seventh Vial will be ultimately fulfilled the prediction of the prophet Joel, as quoted by St. Peter, on the Day of Pentecost.

“But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out, in those days, of my Spirit, and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that

great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.”—Acts ii: 14-21.

In this period the wrath of God will be poured out, or in other words, his disapprobation will be revealed from heaven against all ungodliness of conduct, and all unrighteousness of government in the whole world. The Sun and Moon, all forms of government will be overthrown; the blessings of a second Pentecost be poured out on all the world; and then begins the dawn of the long-looked for period, when shall be seen the sign of the Son of Man in Heaven; this event is the very mystery of God which should be revealed in the days when the Seventh Trumpet shall sound. Rev. xi: 15, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever.”

[And there will be thunders].—Supernatural voices, or superhuman voices, proclaiming the second advent, as there were angelic voices proclaiming his first advent. And there will be lightnings. Unusual appearances, and superhuman indications will appear in the heavens, and angels begin once more to hover over our long-cursed world, and suddenly as lightning there will be a multitude of the heavenly host praising God, and saying, glory to

God in the highest, and on the earth everlasting peace, and eternal good-will to men.

[And there will be a great earthquake]—Which, I suppose, is to be understood in a metaphorical sense, and indicates the great moral, social and political changes, which will then begin to take place, and revolutionize the world, such as was not since men were upon the earth, so mighty an earthquake, and so great.

The generation which is then in existence in the world when these events begin to transpire, shall not pass away, till all these things be fulfilled. And two shall be in the field; one shall be taken to reign with Christ, and the other condemned as quick as lightning, and left as ashes under the feet of the righteous, in the day that I shall do this, saith the Lord of hosts.—Malachi iv.

Then shall be seen the sign of the Son of Man in the heavens, 120 years, in my opinion before this event finally occurs; so that the world will be fully warned, as in the days of Noah. This Sign of the Son of Man, in my judgment, will be a remarkably luminous appearance, seen first in the solemn depths of the heavens, in the quiet hours of night, when men are watching flocks of stars, instead of sheep. Then the far-off Light of the New Jerusalem shall first fall upon mortal vision, and years shall pass before the light of its glory shall fall upon the unaided eye of the humble child of God. But as it

nears the earth, then the cry shall go up from the joyful children of God: "Behold the bridegroom cometh, go ye out to meet him."—Math. xxiv: 30-35.

The precise day, month or year, however, of the second advent is not revealed, and more than this, it never will be revealed, because the immutable justice of God requires that it should be concealed. But that generation (and 120 years was allotted man for a generation), which shall live from A. D. 2880 to 3000, shall not see death, and shall witness all these things, and see the Son of Man coming in great glory to the Executive Judgment Day, if prophecy is fulfilled in the same chronological order in the future.

[And there came a great voice out of the Temple of heaven from the throne, saying, It is done]—The Gospel has been preached to all nations for a testimony to them. The time for the cleansing of the Sanctuary from all errors in doctrine, corruptions in practice, and unrighteousness in government has come; the time when the second sojourn of the woman in the wilderness, was to end; the time when all political governments should be overthrown; and the time that the saints should arise and possess the kingdom under the whole heaven. Here then the present Gospel dispensation ends, and the new dispensation will begin, under the personal reign of our Lord Jesus Christ on earth with his people.

And now, it is done, as it was said in Rev. x : 7, that in the days of the seventh trumpet, the mystery of God should be finished ; so here we find it completed—it is done ! Once there were Pagans, and Romans, and Mohammedans, and nominal Christians ; and they had cities, governments—political and ecclesiastical ; but now, they are all extinct ; and right has triumphed gloriously over wrong.

V. 18. And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great]—The great events here described, will occur at the end of the present dispensation, and at the Executive Judgment Day—about A. D. 3000. And the events predicted here, are the same as those foretold by the Prophet Daniel, chap. xii : 1, 2. “ And at that time shall Michael stand up, the *great Prince*, which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation, even to that same time ; and at that time, thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” And these same events were also predicted by our Lord !

“ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not

give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken :

“And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

But, as it was in the days of Noah, so it will be at the second advent, or the return of Jesus Christ to our world. As this seventh vial period ends from A. D. 2880, it will be 120 years from 2880, before the 7000 years of the world, or the 3000 years of the Christian era, will end ! And during this 120 years, as in the days of Noah, mankind will be warned of the impending doom, by voices of good men from earth, as Noah warned the antediluvians 120 years before the flood came and took them all away.

Now when Christ was here upon earth, no man knew of the day when he would return to earth, after he ascended to the throne of the Father ; not even the angels, but the Father only ; and that *day* will be only revealed by his advent.

[V. 19. And the great city was divided into three parts, and the cities of the nations fell ; and great

Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath]—By the Great City I understand the combined and corporated enemies of the people and Gospel of Jesus Christ; for the Great City is represented under this character, and set by contrast with the Holy City, the Church of God. The Great City, or political and Papal Corporations of the world will be divided into three parts, by the end of the seventh vial period; one part Pagans, one Roman Catholics, and the other Mohammedans. True Christians will have rejected, by this time, all unjust political governments as a nuisance, and a reproach to the Christian name and character; and in this way, *the cities*, or political corporations, of the Christian nations will fall, and Christians will be no longer compelled to spend their money for that which is not bread, and their labor for that which satisfieth not body or mind; as is true of all such political governments.

And this great political Babylon, which, like ancient Babylon, has so long held the people of God in corrupt, cruel, and unjust bondage to a set of political taskmasters, who have been of no service to the people of God, or to the advancement of his Kingdom in the world, but on the contrary have kept his people in bondage, and the woman in the wilderness 2520 years, from the days of the sounding the first trumpet, to the close of the seventh vial period.

But at the end of this period, the power, and honor, and dominion of this great political and ecclesiastical Babylon shall be taken away; for at this time shall great Babylon come up in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; "which is a manifest token of the righteous (executive) judgment of God, to recompense tribulation to those that trouble you. And to you who are troubled, rest with us, in the promise, that when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire (like lightnings), taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."—Ye shall be saved, and sit down with him in his heavenly kingdom.

[V. 20. And every island fled away, and the mountains were not found]—I suppose islands and mountains are to be understood in a metaphorical sense, and are used by metonymy for states, kingdoms, and empires, small and great, which have been united against Christ and his Kingdom. But at the coming of Jesus Christ, these Papal Corporations and unjust political kingdoms will be completely annihilated, and as utterly overthrown as if the islands were sunk, or the mountains cast into the depths of the sea. The states and kingdoms of the world shall no more support an idolatrous Church, and the "man of sin;" shall no more oppress the people of God.

[V. 21. And there fell upon men a great hail out

of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great] —By men, I understand the Prophet to represent the enemies of God and his moral government ; the very characters which are said to know not God, and obey not the Gospel, which is the only system of laws designed for the moral government of mankind, in the kingdom of our Lord Jesus Christ in this world.

But as the Gospel recognizes man as a moral agent, and capable of moral government alone without any political restraints ; therefore, all unjust human enactments, and those men who labor to maintain them, will be gathered out of his kingdom, so that there shall be nothing left to hurt or destroy, in all my holy mountain, saith the Lord.

Hail, we have noticed, signifies destructive war, and coming from heaven, indicates that it will come directly from God, upon his foes, when he shall be revealed from heaven, to take vengeance on them that know him not, and obey not his Gospel ; and every stone about the weight of a talent, equal to about one hundred and twenty pounds, signifies the suddenness and certainty of the destruction.

[And men blasphemed God because of the plague of the hail]—The characters of these men are determined by their conduct, so that by their fruits they are known ; and it proves that incorrigibly wicked men blasphemed God in life, in death, and

will do the same in the day of judgment; and therefore are unfit for his heavenly kingdom, and the company of holy angels; and utterly unfit for the companionship of their happy and glorified fellow mortals, who by faith and obedience, and through great tribulation, entered the kingdom of God.

This plague will be exceeding great, and it will be impossible for men to escape its destructive influence. All the attempts of sinners to escape the just judgments of God, will be fruitless, vain, and impossible.

This chapter contains the predictions of the Seven Vials, the pouring out which implies both action and time; and the period of time which is required for these Seven Angels to pour out the seven vials, is 180 years to each angel; and the whole length of time is 1260 years. The first angel began to pour out his vial in A. D. 1680; and the seventh angel ceases to pour out his vial, or rather completes the pouring out of his vial, in A. D. 2940.

I am of opinion that this prophecy has its incipient fulfillment in the present Rebellion in the United States of America. The government, the great city, was divided into three parts at the beginning of the rebellion—nine states in rebellion—six, neutral, and the remainder, loyal; and great Babylon, Slavery, came up in remembrance before God, and received its righteous doom. And the Islands or States fled away from the help of the rebellion, and the Mountains, the kingdoms of Europe, were not

found to come to the help of the rebellion, and there fell upon the men in rebellion a *great hail* of lead and iron, every hail-stone about the weight of a talent or 120 pounds. And this has been the average weight of the hail-stones or cannon balls used in the present war. And yet these rebels blaspheme God by their conduct and conversation about this government, which he has ordained to give them this great hail on account of their rebellion against his own ordained government; and on account of their incorrigible conduct, God will accomplish upon the Southern Confederacy the prediction of the prophet Zephania.

“Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

A day of the trumpet and alarm against the fenced cities, and against the high towers.

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath ; but the whole land shall be devoured by the fire of his jealousy : for he shall make even a speedy riddance of all them that dwell in the land."

This is one of the most gloomy prophetic pictures drawn by the pen of divine inspiration, in regard to the punishment of a rebellious nation, and is now being literally fulfilled in our own land. However, when we, as a Nation, shall have learned obedience by the things we have suffered, on account of our national sins against God and humanity, then a better state of things will ensue, as certainly as day succeeds night; as cheerfully as Spring follows Winter; as beautifully as Summer comes after Spring, to hear the patient reapers shout the joyful harvest home.



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